

# THE PRACTICE OF PIETY,

Directing a Christian how to  
walk that he may please God:

*Amplified by the Author.*

The 35 Edition.

*Piety or Godliness is profitable unto all things  
having promise of the life that now is  
and of that which is to come.*

*I Tim. 4: 8.*



Printed for *Mercy Browninge*, and are to be  
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PR A CTICE

TO THE

devout

R E A D E R.

**I** Had not purposed to enlarge the last Edition, save that the importunitie of many devoutly disposed, prevailed with me, to adde some points and to amplifie others. To satisfie whose Godly requests, I have done my best endeavour: & withall finished all that I intend in this argument. If thou shalt hereby reape any more profit, give God the more praise: and remember him in thy prayers, who hath vowed both his life and his labours, to further thy salvation as his own. Farewell in the Lord Jesus.



MUSEUM

THE

To the High and Mighty  
**P R I N C E**  
**C H A R L E S,**  
 Prince of Wales.



**C**H RIST JESUS, the PRINCE of Princes, 1 Tim. 6: 15 Rev. 22: 13. blesse your Highness with length of dayes, and an increase of all Graces; *wich may make you truly prosperous in this life, & eternally happy in that wich is to come.*

Jonathan shot three Arrowes, to drive David further off from Sauls furie, 1 Sam. 20: 20, 22. & this is the third Epistle which I have written, to draw your Highnesse neerer to Gods favour, by directing your heart to begin (like Josiah, 2 Chron. 34: 3) in your youth, to seeke after the God of David, (& of Jacob) your Father. Not but that I know, that your Highnesse doth this without mine admonition, but because I would with the Apostle, 2 Cor. 8: v. 7. have you to abound in every Grace, in Faith & knowledge, and in all diligence, and in your love to Gods service and true Religion. Never was there more need of plain and unfained Admonitions: for the Comick in that saying, seemes but to have prophcyed of our times, *Obsequium amicos, veritas odium parit.* And no marvell, seeing that we are faine into the dregs of Time, which being the last, must needs be the worst dayes. And how can there be worse, seeing Vanitie knows not how to be vainer, nor Wickednesse how to be more wicked? and whereas heretofore those have been counted most holy, who have shewed them selves most zealous in their Religion: they are now reputed most disceet, who can make the least profession of their Faith. And that these are the last dayes,

2

appears

*a Qui monet ut facias, quod jam facis, monendo audas, & portatu comprobat astra suo.*

state hath so overwhelmed, (as CHRIST foretold it should Mat. 25: 1. &c.) all sorts: that most who now live, are become lovers of pleasures, more then lovers of GOD: 2 Tim. 1: 4. And of those who pretend to love GOD, O GOD! what sanctified heart can but bleed, to behold how seldom they come to Prayers? how irreverently they hear Gods Word? what strangers they are at the Lords Table? what assiduous spectators they are at Stage-plays! where (being Christians) they can sport themselves, to hear the Vassals of the (a) Devil scoffing religion, and blasphemously abusing phrases of holy Scripture on their Stages, as familiarly as they use their Tobacco-pipes in their bibbing-houses. So that he who would now adayes seek in most Christians for the power, shall scarce almost find the very shew of godlinesse. Never was there more sinning, never lesse remorse for sin. Never was the Judge neerer to come, never was there so little preparation for his Comming. And if the Bridegroom should now come, how many (who think themselves wise enough, and full of all knowledge) would be found foolish Virgins, without one Drop of the Oyl of saving Faith in their lamps? For the greatest wisdom of most men in this age, consists in being wise, first, to deceive others; and in the end, to deceive themselves.

And if sometimes some good book haps into their hands; or some good motion commeth into their heads, whereby they are put in minde to consider the uncertaintie of this life present; or how weak assurance they have of eternall life, if this were ended: and how they have some secret sins, for which they must needs repent here, or be punished for them in Hell hereafter. Security then forthwith whispers the Hypocrite in the Eare, that though it be fit to think of these things, yet, It is not yet time, And that he is yet young enough (though he can not but know, that many

(a) *Exemplum accidit mulieris, Domino teste, quæ theatrum adiit, & inde cum Daemonio rediit, Itaque in exorcismo cum oneraretur immundus spiritus, quod ausus est fidelem aggredi: constanter & iustissime quidem (inquit) feci, in meo eam inveni. Tert. de spect. Lib. 6, 26. Therefore Tertullian in Cap. 6. calls the stage, Diaboli Ecclesiam, & Cathedram pestilentiarum. Jam. 5: 9. Rev. 21: 20.*

many millions as young as himself are already in Hell, for want of timely repentance,) Presumption warranteth him in the other Earre, that he may have time hereafter, at his leisure to repent: and that howsoever others dye, yet he is far enough from death, and therefore may boldly take yet a longer time, to enjoy his sweet pleasures, and to increase his wealth and greatnesse. And hereupon (like Salomons sluggard, he yeelds himself to a little more sleep, a little more slumber, a little more folding of the hands to sleep in his former sinnes; till at last, Despaire (Securities ugly Handmaid) comes in unlooked for, and shewes him his Houre-glasse; dolefully telling him, that his time is past: and that nothing now remains, but to dye, and be damned. Let not this seem strange to any, for too many have found it too true, and more, without more grace, are like to be thusfoothed to their end: and in the end snared to their endlesse perdition.

In my desire therefore of the common salvation; but especially of your Highnesse everlasting welfare, I have endeavoured to extract (out of the Chaos of endlesse controversies) the old Practice of true Piety, which flourished before these Controversies were hatched: which my poor Labours (in a short while) commeth now forth againe the 32. time, under the gracious protection of your Highnesse favour, and by their entertainment seem not to be altogether unwelcome to the Church of Christ. If to be pious, hath in all ages been held the truest honour; how much more honourable is it, in so impious an age, to be the true Patron and Pattern of Pietie? Pietie made David, Solomon, Jehoshaphat, Ezechias, Josias, Zerubbabel, Constantine, Theodosius, Edward the sixth, Queene Elizabeth, Prince Henry, and other religious Princes, to be so honoured; that their names (since their deaths) smell in the Church of GOD like a precious Oyntment, and their remembrance is sweet as Honey in all mouthes, and as Musick at a Banquet of Wine; when as the lips of others, who have been godlesse and irreligious Princes, do rot and stink in the memorie of Gods people, And what honour is it for great men to have great titles on earth; *when God accounts their Names unworthy to be written Luk. 10:20.* Rev. 17. 8. *in his Book of life in Heaven?*

It is Piety that embalmes a Prince his good name, and makes his face to shine before men, and glorifies his soul among Angels. For as Moses his face, by often talking with God, shined in the eyes of the people, Exod. 31: 29, 30. so by frequent praying (which is our talking with God) and hearing the Word, (which is Gods speaking unto us) we shall be changed from glory to glory, by the Spirit of the Lord, 2 Cor. 3: 18. to the Image of the Lord. And seeing this life is uncertain to all; especially to Princes: What argument is more fit, both for Princes and People to studie, then that which teacheth sinfull man to deny himself by mortifying his corruption, that he may enjoy Christ, the Author of our salvation: To renounce these false and momentary pleasures of the world, that he may attain the true and eternall joyes of Heaven: and to make them truly honourable before God in piety, who are now only honourable before men in vanity? What charges soever we spend in earthly vanities, for the most part, they either die before us, or we shortly die after them; but what we spend like Mary, Matt. 26: 13. in the Practice of Piety, shall remain our true memoriall for ever. For Piety hath the promise of this life, and of that which shall never end. 1 Timoth. 4: 8. But: (a) without Piety there is no internall comfort to be found in conscience, nor external peace to be looked for in the world, nor any eternall happiness to be hoped for in Heaven. How can Pietie but promise to her self a zealous Patron of your Highnesse, being the sole Son and Heire of so gracious and great a Monarch: who is not onely the Defender of the Faith by Title; but also a Defender of the faith in truth: as the Christian World hath taken notice by his learned confuting of Bellarmin's over-spreading Heresies, and his suppressing in the blade of Vorstius's Athean blasphemies; And how easie is it for your Highnesse to equall (if not to exceed) all that went before you, in Grace and Greatnesse; if you do but set your heart to seek, and to serve God; considering how religiously your Highnesse hath been educated by godly & vertuous Governours and

(a) *Principibus ad salutem sola satis vera est Pietas, absque illa vera nihil est vel exercitus vel imperatoris fortitudo vel apparatus reliquus. Soxom. Eccles. Hist. Lib. 9. Cap. 1.*

and Tutors: (a) as also that you live in such a time wherein Gods providence and the Kings religious care have placed over this Church (to the unspeakable comfort thereof) another venerable (b) Jehojada, 2 Chr. 24: 19. that doth good in our Israel both towards God and towards his House: of whom your Highnesse at all times, in all doubts, may learn the sinceritie of Religion, for the Salvation of your inward Soul; and the wisest counsel for the direction of your outward state? And to excite you the rather, to the zealous Practice of divine Piety; often suppose with your self, that your Highnesse heares your religious Father K. James, speaking unto you, as sometimes holy David spake to his son Salomon 1 Chr. 28: 9. And thou Charles my Son; know thou the God of thy Father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee, but if thou forsake him, he will cast thee off for ever.

To help you the better to seek and serve this God Almighty, who must be your chief Protectour in life, & eternally Comfort in death; I here once again on my bended knees offer my old Mite new stamp'd, into your Highnesse hands: daily for your Highnesse offering up unto the most High my humblest prayers, that as you grow in age and stature, so you may (like your Master Christ) increase in wisdom and favour with God and all good men. This to suit I will never cease. In all other matters I will ever rest

*Your Highnesse humble Servant,  
during life to be commanded.*

LEWES BAYLY.

Ad CAROLUM Principem.

*Tolle malos, extolle Pios, cognosce Teipsum  
Sacra tene, Pati consule, discite pati.*

(a) The honorable Sir Robert Cary Knight, and the religious Lady Cary his wife, Mr. Thomas Murray, Sir James Fullerton. (b) The gracious Archbishop of Cant.

TO

# THE PRACTICE

## The PRACTICE of PIETY consists

### I. In knowing

#### 1. The essence of God, & that in respect of

1. The divers manners of being therein, which are three Persons.

- 1. Father,
- 2. Son,
- 3. Holy Ghost.

#### Nominal : or

2. The Attributes thereof, which are either

#### Reall.

#### 1. Absolute,

- 1. Simple-  
ness,
- 2. Infinit-  
ness.

#### 2. Relative

- 1. Life.
- 2. Under-  
standing.
- 3. Will.
- 4. Power.
- 5. Majesty.

2. Thy own self in re-  
spect of thy state of

- 1. Corruption.
- 2. Renovation.

### 2. In glorifying God aight.

1. By thy life, in de-  
dicating  
thy self  
devoutly  
to serve  
him.

#### Ordinarily

1. Privately in thine own per-  
son.

2. Pub-  
likely

- 1. With thy fami-  
ly every day.
- 2. With the  
Church on the  
Sabbath-day.

Extraordinarily, by | Fasting.  
Feasting.

5 DE60

2. By thy death, in dying

- 1. In the Lord.
- 2. For the Lord.

THE



# THE PRACTICE OF PIETY.

Directing a Christian how to walk,  
that he may please God.

**W**Hoever thou art that lookest into this book, never undertake to read it, unlesse thou first *resolvest* to become from thy heart, an unfained Practitioner of Piety. Yet read it, and that speedily; lest before thou hast read it over, God (by some unexpected death) cut thee off, for thine inveterate Impiety.

(a) Unlesse that a man doth truly know God, he neither can nor will worship him aright: for how can a man love him, whom he knoweth not? and who will worship him, whose help a man thinks he needeth not? and how shall a man seek remedy by Grace, who never understood his misery by Nature? Therefore (saith the Apostle Hebr. 11: 6.) He that cometh to God, must believe that God is, and that he is a rewarder of them that seek him.

(b) And for as much as there can be no true Piety, without the knowledge of God; nor any good practice, without the knowledge of a mans  
A own

HE (a) *Tom Deum amare libet cum persuasum habemus ipsum esse optimum maximum, ubique presentem, omniam nobis assistentem, cum in quo vivimus, movemur, sumus. Bucer. in Ps. 115.*

(b) *Danda imprimis opera est, ut Deum notimus quorumque felices esse volumus. Quid nescis, si te ipsum nescis.*

own self: we will therefore lay down the knowledge of Gods Majestic, and Mans Misericordie, as the first and chiefeft grounds of the Practice of Piety.

*A plain description of the Essence and Attributes of God, out of the holy Scripture, so far forth as every Christian must competently know, and necessarily believe, that will be saved.*

**A**Lthough no creature can define what God is, because he is incomprehensible Psal. 143:3. and dwelling in inaccessible light, 1 Tim. 6: 16. yet it hath pleased his Majestic, to reveal himself in his Word unto us, so far as our weak capacity can best conceive him. Thus

God is that one (Deut. 4: 35. & 32: 39. & 6: 4. Isa. 43: 5, 6, 7, 8. 1 Cor. 8: 4. Eph. 4: 5, 6. 1 Tim. 2: 5.) Spirituall (Job. 4: 24. 2 Cor. 3: 17. 1 King 8: 17. Ps. 147: 5.) and infinitely (Deut. 32: 4.) perfect Essence (Exod 3: 14.) whose being is himself eternally. (1 Cor. 8: 6. Act. 17: 25. Rom. 11: 36.

In the Divine Essence, we are to consider 2 things: First, the divers manners of being therein: secondly, the Attributes thereof.

The divers manner of being therein, are called Persons, Hebr. 1: 3.

A Person is a distinct subsistence John 1: 1. John 5: 31. John 14: 16. of the whole Godhead Col. 2: 9. Joh. 14: 9.

There are three Divine Persons, the Father, the Son, and the Holy Ghost, Gen. 1: 26. & 3: 22. & 11: 7. Exod. 20: 2. Hos. 14: 7. Isa. 63: 9, 10. Zach. 3: 2. Hag. 25: 6. 1 Joh. 5: 7. Mat. 3: 16, 17. & 28: 19.

Joh

Joh. 14: 26, 2 Cor. 13: 13. These three Persons are not three several substances; but three distinct subsistences, or three divers manners of being of (a) *one & the same substance*, & Divine Essence. So that a Person in the Godhead is an individual understanding and incommunicable Subsistence, living of it self, and not sustained by another.

In the unity of the Godhead, there is a *plurality*, which is not accidental, (for God is a most pure act, and admits no accidents:) nor essential: (for God is one Essence onely) but (b) *personall*.

The persons in this one Essence are but three. In this (c) *Mystery* there is *alius & alius*, another and another: but not *aliud & aliud*, another thing and another thing.

The Divine Essence in it self, is neither divided nor distinguished. But three Persons in the Divine Essence are distinguished among themselves three manners of wayes;

1. By their Names.
2. By their Order.
3. By their Actions.

1. By their names, thus:

THE first Person is named the Father; first, in respect of his naturall Son Christ: Mat. 11: 27.

A 2

Matt.

(a) *Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia.* Aug. Lib. 6. de Trin. cap. ult.

(b) Gen. 1: 26. & 3: 22. & 11: 7. Isa. 6: 8. *Persona divinitatis distinguuntur personaliter.*

(c) *Deus est indivise, unus in Trinitate; & inconfuse; trinus in unitate.* Iustin.

Matt. 3: 17. *Secondly*, in respect of the Elect, his adopted sons, Isa. 63: 16. Eph. 3: 14. 15. that is, those who being not his sons by Nature, are made his sons by Grace.

The second Person is named the Son, Pro. 30: 4. because he is begotten Psal. 2: 7. of his Fathers substance or nature Heb. 1: 3. Phil. 2: 6. and he is called the Word: 1. Because the (a) conception of a Word in mans mind, is the nearest thing, that in some sort can shadow unto us the manner, how he is eternally begotten of his Fathers substance: & in this respect is also called the *Wisdom* of his Father, Proverb. 8: 12. *Secondly*, because that by him, the Father hath from the beginning declared his will for our salvation (b) hence called *logos*, quasi *legon*, the Persons speaking with, or by the Father. *Thirdly*, because he is the chief argument of all the Word of God; Acts. 10: 43. Heb. 1: 1. Luk. 24: 27. Joh. 5: 45. Acts. 3: 22, 23, 24. or that Word, whereof God spake, when he promised the blessed Seed to the Fathers, under the old Testament.

The third Person is named the *holy Ghost*: Isa. 63: 10. 2 Cor. 13: 13. *first*, because he is *spirituall* 1 Joh. 4: 14. 1 Cor. 3: 17. Joh. 20: 21, 22. Gal. 4: 6. without a body; *secondly*, because he is *spired*, & as it were breathed from both the Father

(a) Basil. sup. 5. Johan. Sicut mens cogitando in seipsum reflectitur, & *logos* internum gignit: ita mens illa aeterna, quae est Deus pater, in seipsum intelligendo reflexa, *logos* aeternum modo ineffabili genuit. Et sicut exterior *logos*, *logos* interioris effigies quasi est: ita aeternus ille *logos* apostolicos, aeterni Patris imago est, & maiestatis character. Heb. 1: 3.

(b) Job. 1: 18. Iren. Lib. 4. Cap. 13.

## of Piety.

3

**Father & the Son**, Joh. 14: 25, 26. that is, proceedeth from them both. And he is called holy, both because he is *holy* 1 Pet. 1: 15, 16. in his own nature, and also the immediate *sanctifier* of all Gods Elect people, 2 Cor. 3: 18. 1 Thes. 5: 13. 2 Pet. 1: 2.

### 2. By their Order, Thus:

**THE** persons of the Godhead are (a) either the Father, or those which are of the Father.

The Father is the first person Mat. 28: 19. 1 Joh. 5: 7. in the glorious Trinity, (b) having neither his being, nor beginning of any other, but of himself; begetting his Son, and together with his Son sending forth the holy Ghost from everlasting. The persons which are of the Father, are those, who in respect of their personal existence, have the whole Divine Essence, eternally communicated unto them from the Father. And those are either from the Father alone, as the Son, or from the Father and the Son, as the holy Ghost.

The Son is the second Person of the glorious Trinity, and the onely begotten Son of his Father, not by Grace, but by nature; having his being of the Father, by an eternal, and incomprehensible generation: and with the Father, sendeth forth the holy Ghost. In respect of his absolute Essence, he is of himself (c) but in respect of his Person, he is, by an

A 3

eternal

(a) *Origo essentie in divinis nulla est, origo personarum locum habet in filio & spiritu sancto: Pater enim est prior filio, non tempore sed ordine.* Alsted. (b) *Ideo dicitur Pater, anachos & agennetos.* (c) *Filius Dei, ho logos, quoad essentiam absolutam est quidem a seipso & autotheos, sed ratione trapon uparcios, sive esse personalis per aternam generationem a patre existit; idcirco non est autotheos.* Joh. 6: 38, 39. Joh. 5: 19. Mich. 5: 1. Joh. 1: 1.

eternal generation, of his Father. For the Essence doth not beget an Essence, but the person of the Father begetteth the person of the Son, (a) & so he is God of God, & hath from his Father the beginning of his person & Order, but not of Essence & time.

The holy Ghost is the third person of the blessed Trinity, proceeding (b) & sent forth, equally from both the Father and the Son, (c) by an internall and incomprehensible spiration: For as the Son receiveth the whole divine Essence by generation, so the holy Ghost receiveth it wholly by spiration.

This Order betwixt the three persons appears, in that the Father begetting, must in order be before the Son begotten; and the Father and Son before the Holy Ghost, proceeding from both.

This Order serves to set forth unto us two things: first the manner how the Trinity worketh in their external actions: as that the Father worketh of himself, by the Sonne and the Holy Ghost; the Son from the Father, by the holy Ghost; the Holy Ghost from the Father and the Son. Secondly, to distinguish the first & immediate beginning, from which those externall and common actions do flow. Hence it is, that forasmuch as the Father is the fountain and originall of the Trinity, the beginning of all externall working:

(a) Ps. 2: 7. Heb. 1: 5. Aliud est habere Essentiam divinam à seipsa existentem: remota enim relatione ad patrem sola restat essentia, quia est à seipsa; hinc filius dicitur principatus, non essentiat. Thom. Sum. 1. p. q. 33. (b) Joh. 15: 26. & 16: 13. therefore Rôm. 8: 9. the Holy Ghost is called the Spirit of Christ. (c) Spiritus S. à Patre & à Filio procedit, tanquam ab uno & eodem principio in duabus tantum personis subsistente, non autem tanquam à duabus ac diversis principiis.

king : the (a) Name of God in relation , & the title of Creator in the Creed , are given in a special manner to the Father ; our Redemption to the Son ; and our sanctification to the person of the Holy Ghost , as the immediate agents of these actions. And this is also the cause , why the Son , as he is mediator , referreth all things to the Father : Matt. 11: 25, 26, 27. Joh. 5: 19, 20, 21, 22, 23. Joh. 11: 41, 42. Joh. 12: 49. not to the Holy Ghost ; and that the Scripture so often saith , that we are reconciled to the Father. 2 Cor. 5: 20, &c.

This divine order or Oeconomy excepted, there is neither first nor last , neither superiority nor inferiority among the three persons , but for Nature they are co-essentiall, for Dignity co-equal, for Time co-eternall.

The whole divine essence is in every one of the three Persons ; but it was incarnated (b) onely in the second Person of the Word , and not in the person of the Father , or of the Holy Ghost , for three reasons.

First, that God the Father might the rather set forth the greatnesse of his love to Mankind , in giving his first and onely begotten Son , to be incarnated, and to suffer death for mans salvation.

A 4

Secondly,

(a) *Hinc Dei nomen saepe in scripturis Patri tribuitur. Joh. 14: 1. Rom. 8: 3. 1 Cor. 15: 24. (b) Incarnatio Verbi propria non Patri nec Spiritui Sancto competit. Damas. 1. de orthod. fid. c. 13. Implevit carnem Christi Pater & Spiritus S. sed maiestate non susceptione. Aug. serm. 3. de Tem. Joh. 3: 16. Rom. 8: 12. & 5: 8, 10. Hoc mirum factus semper mens cogitet , uno hoc , ne dubita: faders par. i. salu. Melanchth. Ut qui erat in divinitate Dei filium fieret in humanitate hominis filius, ne nomen filii ad alterum transiret, qui non esset aeterna nativitate filius, Aug.*



*Secondly*, that he who was in his Divinity the Son of God, should be in his Humanity the Son of Man: lest the name of Son should passe unto another, who by his eternall nativity was not the Son.

*Thirdly*, (a) because it was meetest that the person, who is the substantial Image of his eternall Father, should restore in us the spirituall Image of God, which we had lost.

In the Incarnation, the Godhead was not turned into the Manhood, nor the Manhood into the Godhead, but the Godhead, as it is the second person, or Word, assumed unto it the Manhood, that is, the whole nature of man, body and soul, and all the naturall proprieties and (b) infirmities thereof, sin excepted.

The Second Person took not upon him the person of man, but the Nature of man. So that the humane nature hath no personall subsistence of its own, (for then there should be two Persons in Christ,) but it subsisteth in the Word, the second Person. For, as the soul & body make but one Person of Man; so the Godhead and Manhood make but one Person of Christ.

(c) The two natures of the Godhead and Manhood are so really united by a Personal union, that

as

(a) *Congruebat filium assumere humanam naturam, ut hac persona, quæ est substantialis imago æterni Patris, restitueret imaginem Dei in nobis corruptam, Athan. Heb. 2: 14, 18. Heb. 4: 15.*

(b) *Infirmities mera privationis, non prava dispositionis. Humana natura est distinctum individuum à natura divina, etsi non sit distincta persona, Keck. Syst. Theol. lib. 3. pag. 119.*

(c) *Uniri Hypostatice Deum & hominem nihil est aliud quam naturam humanam non habere propriam essentiam, sed assumptam esse à verbo æterno, ad ipsam verbi substantiam. Bellar. de incarn. Lib. 3. Cap. 3.*

as they can never be separated asunder, so are they not (a) confounded; but remain still distinguished by their severall & Essentiall proprieties, which they had before they were united. As for example; the infinitenesse of the divine, is not communicated to the humane nature; nor the finitenesse of the humane, to the divine nature.

Yet by reason of this personal union, there is such a communion of the proprieties of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As, that God *purchased the Church with his own blood*: Act. 20: 21. And, *that he will judge the World by that Man whom he hath appointed*. Act. 17: 31. Hence also it is (b) that though the Humanity of Christ be a created, & therefore a finite and limited nature, & cannot be every where present, by actuall position, or local extension, according to his (c) naturall being: yet because it hath communicated unto the personall Subsistence of the Son of God, which is infinite, and without limitation; and is so united with God, that it is no where severed from God, the body of Christ, in respect of his (d) personall being, may rightly be said to be every where.

3. *The Actions by which the three persons are distinguished.*

THE actions are of two sorts; either Externall, respecting the creatures; & those are after a sort  
A 5 common

(a) *Salvis & distinctis manentibus proprietatibus natura tam assumptis, quam assumpta.* (b) D. Field of the Church, Book 3. Cap 35. (c) *Secundum esse naturale Christus non est ubique.* (d) *Secundum esse personale Christus est ubique.*

common to every one of the three Persons: or Internal, respecting the Persons onely amongst themselves, and are altogether (a) incommunicable.

The Externall & communicable actions of the three Persons are these:

The creation of the World, peculiarly belonging to God the Father: The redemption of the Church, to God the Son: And the sanctification of the Elect, to God the Holy Ghost. But because the Father created, Rom. 11: 36. and still governeth the World by the Son in the Holy Ghost, therefore these external actions are indifferently, in (b) Scripture, oftentimes ascribed to each of these three Persons, & therefore called communicable and divided Actions.

The Internall and incommunicable Actions, or proprieties of the three Persons, are these:

1. To beget; and that belongeth onely to the Father: who is neither made, created, nor begotten of any.

2. To be begotten: and that belongeth onely to the Son, who is of the Father alone, not made, nor created, but begotten.

3. To proceed from both: and that belongeth onely to the Holy Ghost; who is of the Father and the Son; neither made, created, nor begotten, but proceeding.

So

(a) *In operibus ad extra tres personae operantur simul, servato ordine personarum in operando.* (b) As redemption. Act. 20: 28. and sanctification 1 Pet. 1: 2. to the Father. Creation 1 Joh. 3. and Sanctification 1 Cor. 1: 2. to the Son. Creation Psal. 33: 6. & Redemption Eph. 4: 30 to the Holy Ghost, joyntly all to each 1 Cor. 6: 11. *Opera Trinitatis ad extra indivisa, ad intra divisa.*

So that when we say, that the Divine (a) Essence is in the Father unbegotten : in the Son begotten : and in the Holy Ghost proceeding : we make not three Essences, but onely shew the divers manners of subsisting, by which the same most simple, eternall and unbegotten Essence subsisteth in each Person : namely, that it is not in the Father by generation : that it is in the Son communicated from the Father by generation : and in the Holy Ghost, communicated from both the Father and the Son by proceeding.

These are incommunicable Actions ; and do make, not an essentiall, accidentall, or rationall, but a reall distinction betwixt the three Persons. So that he who is the Father in the Trinity, is not the Son : He who is the Son in the Trinity, is not the Father : He who is the Holy Ghost in the Trinity, is neither the Son, nor the Father, but the Spirit, proceeding from both ; though there is but one and the same Essence common to (b) all three. As therefore we beleeve, that the Father is God, the Son is God, & the Holy Ghost is God : so we likewise beleeve, that God is the Father, God is the Son, and God is the Holy Ghost. But by reason of this reall distinction, the person of the one is not, nor never can be, the Person of the other. The three Persons therefore of the Godhead do

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not

(a) *Persona nomen, non est aliquid ab essentia abstractum ac separatum. Fajus Thef. disp. 2. Persona est ipsa essentia divina, contracta ad certum & peculiarem subsistendi modum. Zanchius. Persona gignit, & gignitur, Essentia nec gignit, nec gignitur, sed communicatur, Alsted.*

(b) *Quum unum cogito, trium incomprehensibili luce involvor, Nazian.*

not differ from the Essence, but (a) formally; but they differ really one from another, & so are distinguished by their hypostatigal proprieties. As the Father is God begetting God the Son: the Son is God, begotten of God the Father, & the H Ghost is God proceeding from both God the Father, & God the Son. Hence it is that the Scriptures use the name of God two manner of wayes: Either (b) Essentially, and then it signifieth the three Persons conjoyntly: or (c) Personally, & then by a *Synecdoche* it signifieth but one of the three Persons in the Godhead. As the *Father*, 1 Tim. 2: 5. or the *Son*, Act. 20: 28. 1 Tim. 3: 16. or the *Holy Ghost*, Act. 5: 4. 2 Cor. 6: 16.

And because the Divine Essence (common to all the three persons) is but one, we call the same *Unity*. But because there be three distinct Persons in this one indivisible Essence, we call the same *Trinity*. (d) So that this *Unity in Trinity*, & *Trinity in Unity*,

(a) *Quamvis persona cum Essentia non sit omnino idem, non tamen ab ea est omnino aliud: differt non numero, quia sic in divinis foret quaternitas; non re, quia essentia de personis pradi-  
catur, sed formaliter in loco, sive ratione ratiocinante: Essentia divina non differt a personis, ut res a rebus, sed ut res a suis modis: nam in Deo non est res & res, sed res & modus rei.*

(b) *Nomen Dei essentialiter positum, non minus Filium & Spiritum Sanctum, quam patrem designat.*

(c) *Sacramentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, nosse vero, vita aeterna. Bern.*

(d) *Neque ad loquendum digne de Deo lingua sufficit, neque ad percipiendum intellectus praevalet, magis ergo glorificare nos convenit Deum, quod talis est, qui & intellectum transcendit, & cognitionis initium superat, Chrysost. Hom. 2. Heb. 3. De Deo loqui etiam vera periculosissimum est. Arn. 4. lingua mente, & cogitatione horresco, quoties de Deo sermonem habeo Nazian.*

Unity, is a holy mystery, rather to be religiously adored by faith, then curiously searched by reason, further then God hath revealed in his Word.

*Thus far of the divers manner of being in the Divine Essence : now of the Attributes thereof.*

**A** Attributes are certain descriptions of the Divine Essence, delivered in the Scriptures, according to the weakness of our (a) capacity, to help us the better to understand the nature of Gods Essence, and to discern it from all other Essences.

The Attributes of God are of two sorts, either nominall, or reall.

The Nominal Attributes are of three sorts: first those which signifie Gods Essence: secondly, the Persons in the Essence: thirdly, those which signifie his essentiall works.

Of the first sort, is the name *Jehovah*, or rather *Jehuah* (b) which signifieth eternal being of himself; in whom being without all beginning and end, all other beings both begin and end, Isa. 41:8. Psal. 83: 18.

God tels Moses Exod. 6. 32. that he was not known to Abraham, Isaac, and Jacob, by his

**A 7** name

(a) *Condescendit nobis Deus, ut nos consurgamus ei, An. de spec. c. 112.* (b) *Exod. 15:3. Ab Havah vel Hajah, Esse: nam ita Deus est a seipso ut sit suum esse, & anteon. Omnes hujus nominis litera sunt spirituales, ut denotetur Deus esse spiritum. P. Mar. loc. com. 11. P. Montan. de arc. scr. Cap. 1. Jehovah non habet plurale, & in scripturis soli vero Deo tribuitur, 2. Locum Exo. 6:3. intelligendus est de gradibus divinarum patefactionum. Gerard. loc. 3. de Nat. Dei. Ex asu scripturares tunc dicuntur fieri, quando fiunt manifesta. Sic dicitur, Spiritus Sanctus nondum erat, id est, nondum innotuerat. Alsted. ex. Theol. cap. 1.*

name *Jehovah*. (Not but that they knew this to be the name of God : for they used it in all their Prayers) but because they lived not to see God effecting indeed, that which he promised them; in graciously delivering their seed out of Egypt, & in giving them the reall possession of Canaans land, & so to be not onely God Almighty, by whom all things were made; but also performing *indeed* to the children, that which he promised in his word to the fathers, which this name *Jehovah* especially signifieth. And for this cause, Moses calls of God *first Jehovah*, when the universal creation had its absolute being, Gen. 2: 4. And this admirable name is graven on the Decalogues forehead, which was pronounced, upon the Israelites deliverance, to be the Rule of Righteousnesse; after which they should serve their Deliverer in the promised Land.

This Name is so full of Divine Mysteries, that the Jewes hold it a sin to pronounce it, but if it be no sin to write it, why should it be unlawfull to pronounce it? (a)

This Holy Name of God teacheth us.

First, what God is in himself, namely, an eternall being of himself.

Secondly, how he is unto others, because that from him all other Creatures have received their being.

Thirdly, that we may confidently beleieve his promises: for he is named *Jehovah*, not onely in respect of being, & causing all things to be, but especially in respect of his gracious promises, which  
without

(a) *Quid licet scribere, effari cur non liceret? Theod. in Epist. Eni aeternam αἰδιότι. Fons est πύονς ὕδατος.*



without fail he will fulfil in his appointed time, and so causeth that to be, which was not before (a) And so this name is a golden pledg unto us, that because he hath promised, he will surely upon our *repentance* forgive us all our sins, *Isai. 55:7.* at the time of death, *Joh. 12: 26. receive our Souls;* *Joh. 14: 2, 3.* & in the resurrection, *raise up our bodies* in glory to life everlasting, *Job 6: 40. Joh. 11.*

The second name denoting Gods essence, is *Eheieh*; but once read, *Exod. 3: 14.* of the same root that *JEHOVAH*: and signifieth, *I AM*, or *I WILL BE*: for when Moses asked God by what name he should call him, God then named himself, *Eheieh Ascher Eheieh*; *I am that I am*: or *I will be that I will be*: signifying, that he is an eternall, unchangeable Being: for seing every creature is temporary and mutable; no creature can say: *Ero qui ero*: *I will be that I will be*. This name in the New Testament is given to our Lord Christ, when he is called *Alpha and Omega*, *The beginning, and the ending, which is, which was, and which is to come, The Almighty*, *Apoc. 1: 8.* For all time past and to come, is aye present before God. And to this name Christ himself alludeth *John. 8: 58. Before Abraham was, I AM.*

This Name should teach us likewise to have alwayes present in our minds our first creation, present corruption, and future Glorification: and not content our selves with, *I was good*, or *I will be good*, but to be good presently, that when ever God sends for us, he may find us prepared for him.

The

(a) *In promissionibus Jehovah est ēv.*

The third name is *Jah*, which as it comes of the same root, so is it the contract of *Jehovah*, and signifieth Lord, because he is the (a) beginning and Being of beings. It is a name for the most part, ascribed unto God, Psalm 68: 19. Psalm 101: 18. Psalm 106: 1, 46. Psalm 111: 1, &c. Psalm 112: 1, &c. Psalm 113: 1, 9. Psalm 115: 12, 18. Psalm 116: 19. Psalm 118: 5, 14. Psalm 125: 34. when some notable deliverance or benefit comes to passe according to his former promise: and therefore all creatures in heaven and earth are commanded to celebrate and praise God in this name *Jah*.

The fourth is *Kurios*, Lord, used often in the new Testament: for *Kuro* or *Kureo* signifieth *I am*. Hence *Kuros*, signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name *Jehovah*, and is so translated by the seventy Interpreters: for God is so a Lord, that he is of (b) himself: and Lord of all. This name should alwayes put us in remembrance to obey his commandements, (c) and to fear his judgements, and submit ourselves to his blessed will and pleasure, saying with Eli, *It is the Lord, let him do what seemeth him good*, 1 Sam. 3: 18.

The fifth is *Thos*, God, 600 times used in the new Testament: and of prophane writers commonly. It is derived (d) *Apo tou thein*, because he runs thorow, and compasseth all things: or *Apo tou aithein*, which signifieth to burn and kindle:

for

(a) *Dens est causa causarum & Ens entium.* (b) *Autokurios.* Tolan. Synt. Theol. lib. 2, c. 6. (c) *Mal. 1: 6.*

(d) *Plato in Cratyllo.*

for God is light, and the Author both of Heat, (a) Joh. 19: 14. 1 Cor. 8. *Light*, and *Life*, in all creatures, either immediatly of himself or mediately by secondary causes. The name is used either improperly, when it is given either figuratively to Magistrates, or falsely to Idols. But when it is properly and absolutely taken, it signifieth the eternall Essence of God above all things, and through all things, giving life and light to all creatures, and preserving and governing them, in their wonderfull frame and order. God seeth (b) all in all places: Let us therefore every where take heed what we do in his sight.

*Thus far the names which signifie Gods Essence.*

The name which signifieth the Persons in the Essence, is chiefly one, *Elohim*.

*Elohim* (c) signifieth the mighty Judges: It is a name of the plurall number, to expresse the Trinity of Persons in Unity of Essence. And to this purpose the Holy Ghost beginneth the Holy Bible with this plurall name of God, joyned with a verb, of the singular number, as *Elohim Bara*, *Dii creavit*, *The mighty Gods*, or *all the three Persons in the God-head created*. The Jewes also note in the verb *ברא Bara*, consisting of three letters, the mysterie of the Trinitie. By *ב Beth*, *Ben*, the Son: by

(a) *Hinc illud Virgil. Deum namque ire per omnes terrasque tractusque maris. Zanchius. Deus est lux aprofitos, Joh. 19: 14. 1 Cor. 5: 8.* (b) *Incumbit nobis necessitas recte vivendi: dum omnia que facimus facta sint coram oculis Judicis cuncta videntis, Boëtius.* (c) *Nomen Elohim est personarum, Alsted. Quum Elohim de una persona dicitur, Synecdochice dictum est propter Essentie unitatem.* The like Deut. 6: 4. Ios. 24: 19.

by *Resh*, *Ruah* the Spirit: by *Aleph*, *Ab* the Father. But this holy Mystery is more cleerly taught by Moses, Gen. 3: 22. And *JEHOVAH Elohim* said: Behold, the Man is become as one of us. And Gen. 19: 24. *JEHOVAH* rained upon *Gomorrhah* brimstone and fire from *Jehovah* out of Heaven: (a) that is, God the Son, from God the Father, who hath committed all judgement unto the Son, Joh. 4: 22. See Psal. 33: 6. Isa. 53: 9, 10. The singular number of *Elohim* is *Eloah*, derived of *Alah*, he swore; because, that in all weightie causes, when necessity requireth an oath to decide the truth, we are onely to swear by the Name of God, which is the great and righteous Judge of Heaven and Earth.

This Name *Eloah* is but seldome used, as Habak. 3: 3. Job 4: 9. Job 12: 4. and 15: 8. 36: 2. Psal. 18: 32. Psalme 114: 7. (b) Once it hath a Noun plurall joyned to it, Job 35: 10. None saith, Where is *Eloah* *Gofai*, the Almighty my Maker? to note the mystery of the eternall Trinity. Many times also *Elohim*, the plurall number, joyned with a verb plurall, to expresse more emphatically this Mystery, Gen. 5: 7. 2 Sam. 7: 23. (c) *Jos.* 24: 19. *Fer.* 10: 10. *Elohim* is also sometimes Tropically given to Magistrates, because they are Gods Vicegerents, as to Moses Exod. 7: 1. *Jehovah* said unto Moses, I have made thee *Elohim* to Pharaoh, that is, I have appointed thee Embassadour, to represent the person of the true Three one God, and to deliver

(a) Sic Marcus Arethnsius in Smyrnenſi Concilio ſanctę expenſit. Socrat. Eccleſ. Hiſt. l. 2. cap. 33. (b) This place well urged, had grinded Arius in pieces. (c) *Elohim* *Kedoshim* *Hij*, *Dii ſancti* ipſe.

deliver this message and will unto Pharaoh.

As oft therefore as we read, or hear this name *Elohim*, it should put us in minde to consider, that in one divine Essence there are three distinct Persons, and that *God is Jehovah Elohim*.

Now follow the names which signifie God, in Essentiall works, which are these five especially:

**E L**, which is as much as the strong God, (a) and teacheth us, that God is not onely most strong, & fortitude it self, in his own Essence: but also that it is he, that giveth all strength & power to all other Creatures. Therefore Christ is called, *Esa. 9: 6. El Gibbor, The strong, most mighty God*. Let not Gods children fear the power of enemies, for *El* our God is more strong then they.

2. *Schaddai*; (b) that is, Omnipotent. By this name, God usually stiled himself to the Patriarches, *I am El Schaddai, The strong God Almighty*. Because he his perfectly able to defend his servants from all evill: to blesse them with all spirituall and temporall blessings, and to perform all his promises, which he hath made unto them for this life; and that which is to come. This name belongeth onely to the Godhead, and to no Creature, no, not to the humanitie of Christ. This may teach us, with the Patriarches, to put our whole

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(a) Hence *Eli* in Hebrew as *Mar. 27: 46.* and *Elai*, in the Syriac as *Mat. 15: 31.* doth signifie, my God, *2. Chro. 32: 8.*

(b) The 70 turn it *αυτοκρατωρ*: It is derived of *Dai*, sufficiencie, & the Relative *W*, the same that *αὐτάρκεια*: or of *Schad*, Dugge. because God feedes his children with sufficiencie of all grace, as the loving mother the childe with the milke of her breast.

confidence in God, and not to doubt of the true performance of his promises.

3. (a) *Adonai*, my Lord. This name, as the Masorets note, is found 134 times in the Old Testament, Analogically it is given to creatures, but properly it belongeth to God alone. It is used, *Mal. 1: 6*, in the plurall number, to note the mystery of the holy Trinitie. If I be *Adonim*, Lords, where is my fear? *Adonai* the singular, *Adonim* the plural number. This name is given to Christ, *Dan. 9: 16*. Cause thy face to shine upon thy Sanctuary that is desolate, for *Adonai* (the Lord Christ) his sake; the hearing of this holy name; may teach every man to obey Gods Commandements, to fear him alone: to suffer none besides him to reigne in his conscience: to lay hold, (by a particular band of faith) upon his Word and promise, and to challenge God in Christ to be his God, that he may say with Thomas, thou art my Lord and my God.

4. Is *Helion*: that is, most High, *Psalms 9: 2*. *Psalms 91: 1*. and *92: 9*. *Dan 4: 17, 24, 25, 34*. *Acts 7: 47*. This name Gabriel giveth unto God, telling the Virgin Mary, that the child which should be born of her, should be the (b) Son of the most High, *Luke 1: 32*. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that

no

(a) A name compounded of *Ad*, My, *Adon* Lord. *Adon* derivatur ab Eden, basis: quia Deus est fundamentum & sustentator omnium creaturarum. Hinc *Adon*, Dominus, cui rei domestica cura incumbit, & ei tanquam columna innititur. Quando de creaturis usurpatur *Adonai*, est id eam patach, sed de Creatore eam camitz. (b) So the devil stiled Christ of the Son of God The most High, *Luk. 8: 18*.

no man should be proud of any earthly honour or greatnesse. (a) *Thirdly*, if we desire true dignity, to labour to have communion with G O D in grace and glory.

5. *Abba*, a Syriak name, signifying Father, *Rom.* 8:15. This is sometimes used Essentially, as in the Lords Prayer. *Secondly*, Personally, as *Matth.* 11:25. For God is Christs Father by nature, and Christians by adoption and grace. *Christ is called the everlasting Father*, *Isa.* 9:6. because he regenerates us under the new Testament. God is also called (b) the Father of light, *Jam.* 1:17. because God dwelleth in inaccessible light, *1 Tim.* 6:16. and as the Author, not onely of the Suns light, but also of naturall reason: and supernaturall grace, *Joh.* 1:9. *Which lighteneth every man that commeth into the World.* This name teacheth us, that all the gifts which we receive from God, proceed from his meere fatherly love. *Secondly*, that we should love him again, as dear children. *Thirdly*, that we may in all our needs and troubles, be bold to call upon him as a Father, for his help and succour. Thus should we not hear of the sacred Names of God, but we should thereby be put in mind of his goodnesse unto us, and of our duties unto him: And then should we find how comfortable a thing it is, to do every thing in the Name of God, a phrase usuall in every mans tongue; but the true comfort thereof (through ignorance) known to few mens hearts.

It is a great wisdome, and an unspeakable matter,

(a) For what is earthly greatnesse, compared to Gods Highnesse. (b) *Pater tôn phaton*. Of whose substance the light of the Sun is but a shadow.



ter, for the strengthening of a Christians Faith, to know, how in the Mediation of Christ, to invoke God by such a name, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present need or adversitie. The ardent desire of knowing God, is the surest testimony of our love to God, and of Gods favour to us, Psalm 91: 14, 15. *Because he hath set his love upon me, therefore I will deliver him: I will set him on high because he hath known my name: he shall call upon me, and I will answer him, &c.* And it is a great strengthening of faith, with understanding to begin every action in the Name of God.

*Thus far of the nominall attributes.*

The reall Attributes are of two sorts, either absolute or relative.

The Absolute Attributes are such which cannot in any sort agree to any creature, but to God alone.

These are two: Simplenesse and Infinitenesse.

Simplenessse, is that whereby God is void of all composition, division, multiplication, accidents, or parts compounding, either sensible, or intelligibile, so that what-ever he is, he is the same essentially. (a)

It hinders not Gods simplenessse that he is three: because God is three, not by composition of parts, but by coëxistence of Persons.

(b) Infinitenesse, is that, whereby all things in God

(a) *Intelligentia habent aliquid simile materiae, aliquid simile forma. Solus Deus simplex est, in quo nihil in potentia, sed actus omnia, imo ipse purus, primus, medius, ultimus actus. Scal. Exerc. 6. Sect. 2. Just. Martyr qu 129. de Oriskodox.* (b) *Intelligentias, cum sint entia, alias ab infinita esse necesse est, nam duo infinita nequeant esse, neque in natura, neque extra naturam. Essent nim duo principia prima. Scal. Exerc. 359. Sect. 3.*

God are void of all measure, limitation, and bounds, above and beneath, before and after.

From these two do necessarily flow three other Absolute attributes.

1. Unmeasurableness, or ubiquity, whereby, he is of infinite extension, (a) filling heaven and earth, containing all places, and not contained of any space, place, or bounds, and being no where present.

There are 4 degrees of Gods presence: the first is Universall, by which God is repletively every where, inclusively, no where.

Secondly, Speciall, by which God is said to be in heaven, because that there his Power, Wisdome, and Goodnesse is in a more excellent manner seen and enjoyed: as also because that usually he doth from thence poure forth his Blessings and Judgements, Psal. 19: 1. Hof. 2: 21.

Thirdly, more speciall, by which God dwelleth in his Saints. 1 Cor. 3: 16. & 6: 9. 2 Cor. 6: 16.

Fourthly, most speciall, and altogether singular, by which the whole fulnesse of the Godhead dwelleth in Christ bodily. Col. 2: 9.

2. Unchangeableness, whereby God is void of all change: both in respect of his Essence, Rom. 1: 23. Isa 40: 28. Ps. 102: 37, &c. and Will, Rev. 1: 8. 1 Sam. 15: 29. Num. 23: 19. Mal. 3: 6. Rom. 11: 29. Jam. 1: 18. (b)

3. Eternitie,

(a) Acts 7: 48. Psalm 145. Job 11: 7. &c. 2 Chr. 2: 4, 6. Psal. 139: 5. &c. Jerem. 23: 23, 24. *Deus est ubique, non ita, ut in dimidia parte sit dimidius, aut tanquam in majori parte major Dei pars sit, in minore minor, sed ubique totus, & in seipso totus est.* Aug. *Deus est intellectualis Sphæra, cujus centrum est ubique, circumferentia vero nusquam, Trism.*

(b) *Penitentia cum de Deo enuntiatur, non affectum in Deo, sed effectum Dei in hominibus significat. Alsted.*

3. Eternitie, whereby God is without beginning of dayes, or end of time; & without all bounds of precession, Isa. 44:6. Jam. 5:19. Dan. 6:26. Heb. 12. Rev. 4:8 (a)

*Thus far of the absolute Attributes; now of the Relative, or such which have reference to the Creatures.*

**The relative Attributes  
are five.**

- I. Life. II. Understanding. III. Will,  
IV. Power. V. Majesty.

**T**HE Life of God is that, by which, as by a most pure and perpetuall Act; he not onely liveth of himself, but is also that ever and overflowing Fountaine of Life, from which all Creatures derive their lives, Act. 17:15, 18. Act. 14:13. Psalm 42:2. Psalm 36:19. Joh. 5:26. Heb. 3:12. so as that in him they live, move, breath, & have their being. And because onely his Life differs not from his (b) Essence, therefore God is said onely to have immortalitye, 1 Tim. 6:16.

II. The Understanding, or Knowledge of GOD, is that whereby (by one pure Act) he most perfectly knoweth in himself all things that ever were, are or shall be: yea the thoughts and imaginations

(a) *Creature quaedam aeterna sunt a posteriori, a priori solus Deus est aeternus, Alsted. Lex. Theol. Cap. 2.*

(b) Hence it is that as God is called of the Hebrews Elheje, so likewise Echeje, & as of the Grecians on, so also ozon, & as of the Latines, primum ens, so also primum vivens; for to be, and to live, is all one and the same in God.

nations of mens hearts. 1 Kin. 8: 39. Psal. 44: 21. Psal. 139: 1, &c. Jer. 27: 10. & 20: 12. Luk. 16: 15. Heb. 4: 12. Rom. 11: 33. and 16: 17.

This Knowledge of God is either generall, by which God knoweth simply all things eternally, the good by himself, the evill by the good opposite to it; imposing to things contingent, the lot of contingencie, and to things necessarie, the Law of necessitie: And thus knowing all things in, and of himself, he is the cause of all the knowledge that is in all, both Men and Angels. Secondly, speciall, called the knowledge of Approbation; by which he particularly knoweth, 2 Tim. 2: 19. Matt. 7: 13. and graciously acknowledgeth onely his Elect for his own, 1 Tim. 2. Rom. 9: 19. Ephes. 1: 5.

Understanding also contains the Wisdome of God, by which he most wisely created all things of nothing, in number, measure, and weight, and still ruleth and disposeth them to serve his own most holy purpose and glory (a).

III. The Will of God is that, whereby of (b) necessitie he willeth *himself*, as the *soveraigne good*: and (by willing himself) willeth most freely (c) all other good things, which are out of himself.

The will of God; though in it self it be but  
B one,

(a) *Intellectus, scientia & sapientia in Deo non distinguuntur. Tilen. Nam sapientia in homine est habitus intellectui impressus, qui de Deo dici non debet, cujus intellectus est ipsa sapientia.* (b) *Deus voluntate sua cuncta confismit. Trism. in 4. Dial. Pim. Hinc Orpheus Deus vocat necessitatem ratione scil. inferiorum quod omnia ipsi parere cogantur.* (c) *Voluntas Dei semper impletur, aut de nobis, aut à nobis. De nobis impletur, sed tamen non implemus eam quando peccamus, à nobis impletur, cum bonum facimus. Aug. Ench. Cap. 100. Rom 9, 11, 13. Jam. 1: 21.*

one, as in his Essence, yet in respect of the diversitie of objects, and effects, it is called in the Scriptures by divers names: as

1. Love, whereby is meant Gods eternall *good will*, whereby he ordaineth his Elect to be freely saved through Christ, Joh. 3: 16. and bestowed on them all necessary graces for this life, and that to come, Psalm 45: 7. *taking pleasure in their persons and service*, Gen. 4: 4.

2. Justice is Gods constant will, whereby he recompenseth men and Angels, according to their works: (a) punishing the impenitent, according to their deserts, called the justice of his wrath; (b) and rewarding the faithfull, according to his promises, called the justice of his Grace.

3. Mercy, which is Gods *meere good will*, and ready affection to forgive a penitent sinner, not withstanding all his sins and ill deserts, Rom. 9: 15, 16. Ezech. 16: 6. Ps. 103: 8, &c. Tit. 3: 4. (c)

4. Goodnesse, whereby God *willingly communicateth* his good with his creature: & because he communicates it freely, it is termed grace, Ps. 145: 7, 9, 16. Matt. 16: 17. (d)

5. Truth, whereby God willeth constantly those things

(a) *Norma Justitie divina est Dei voluntas. Quia enim vult, ideo est justum; non quia justum, ideo vult, Ephes. 1: 11. Rom. 2: 5. &c. 2 Thess. 1: 9. &c. 2 Tim. 3: 8. Deut. 7: 9, 10.*

(b) *Deus principium & finem & media rerum omnium tenens, restaque linea incadens, e vestigio habet dñi divina legis vindicem, simul ut quicquam Sanctionum ejus prætermisum est, Arist. lib. de mundo.* (c) *Semper invenies Deum benigniorem quam te culpabiliorem, Serm. 17. Bern. Vindictæ gladium misericordiæ oleo semper acuit, Niceph. Lib. 17. Cap. 3.*

(d) *In creaturis multa inveniuntur bona, ergo Creator multo magis est bonus, imò à τὰ γὰρ ἑαυτοῦ ἴψαυ bonum.*

things which he willeth: effecting and performing all things, which he hath spoken, in his appointed time, Jos. 13: 14. Psal. 149: 6 Num. 23: 19. (a)

6. Patience, whereby God willingly forbearerth to punish the wicked, so long as it may stand with his justice, and until their *sins be ripened* 2 Petr. 3: 9. Rom. 2: 4. Gen. 5: 16. (b)

7. Holinesse, whereby Gods nature is separated from all prophanenesse: & abborreth all filthinesse; and so being wholly pure in himself, delighteth in the inward and outward puritie and chastitie of his servants, which he infuseth into them, 2 Pet. 1: 5. 1 Thess. 3: 4. Heb. 12: 14. (c)

8. Anger, Psal. 126: 23, 29, 40, 41. Num. 25: 11. whereby is meant Gods most certain and just Will, in chastening the Elect, and in revenging and punishing the Reprobate, for the injuries they offer to him & his chosen: (d) and when God will punish with rigour & severity, then it is tearmed Wrath, temporall to the Elect 1 Cor. 11: 32. eternall to the Reprobates, 2 Thess. 1: 10.

IV. The Power of God is that whereby he can

B 2

simply

(a) *Veritas est harmonia, tum intellectus & verborum cum rebus; tum etiam rerum ipsarum cum Ideis in mente divina, Keckerm. Veritas Dei in verbis fides Dei dicitur, quod certo fiant, quæ ab ipso dicta sunt. Item constantia, quia sententiam non mutat. Polan.*

(b) *Ad penam tardus Deus est, ad premia velox, Sed pensare soles vi graviore moram.*

(c) *Quanta sanctitas Dei, ad cuius aspectum sancti Anzeli oculos pro sua tenuitate alis velantes clamant, Sanctus, Sanctus, Sanctus Jehovah. Zab. Isa. 6: 2, 3. (d) Ira Dei non est aliud, quam voluntas puniendi, Aug. de civit. Dei cap. 15. Ansel lib 7. cap. 6. Cur Deus Hom. Furor & ira in Deo, non passionem mentis; sed ultionis acerbitem notant, Cart 1: Rev. 19.*

simply and freely do whatsoever he will, that is agreeable to his nature, and whereby (as he hath made) Gen. 17: 1. Ps. 115: 3. Matt. 11: 26. Eph. 1: 11. Matt. 8: 2. (a) so he still ruleth heaven, and earth, and all therein. This Almighty power of God is either absolute; by which he can will, and do more than he will or doth. Matt. 3: 9. and 26: 53. Rom. 9: 18. Or actuall; by which God doth indeed whatsoever he will, and hindereth whatsoever he will not have done, Psal. 115: 3.

V. Majestie is that, by which God of his own absolute and free authority reigneth and ruleth as Lord, and King, over all creatures, visible, and invisible: 1 Chr. 2: 11, 12. 2 Sam. 7: 22. Rev. 5: 12, 13. Having both the right and proprietic in all things, as 1 Cor. 9: 14. (b) from whom and for whom, are all things: as also such a plenitude of power, that he can pardon the offences of all whom he will have spared, Rom. 9: 15. Joh. 4: 11. and subdue all his enemies, whom he will have plagued and destroyed Luk. 19: 27. Psal. 2: 9. Psal. 110: 9. without being bound to render to any Creature a reason of his doing: but making his own most holy and just will, his onely most perfect and eternall Law.

From all these Attributes ariseth one, which is Gods soveraign blessedness or perfection.

Blessedness is that (c) perfect and unmeasurabel possession

(a) *Deus potest omnia quæ contradictionem non implicant. Aqu. 2. quæst. 25. art. 3 4. Omnipotentia excludit omnes defectus, qui sunt impotentia, cum, posse mentiri, mori, peccare, &c.*

(b) *Hinc Deus dicitur auctor totius mundi.*

(c) *Deus est Schaddai sive auctor totius mundi, non solum quia Ipse nihil desiderat, sed etiam quia nihil in eo desiderari potest. Creaturas fecit perfectas in suis quasque genere; ergo ipse perfectissimus est in se & per se, Scal. Enc. c. 145.*

possession of joy and glory which God hath in himself for ever: & is the cause of all the blisse and perfection, that every Creature enjoyeth in his measure, Mark. 14: 62. Act. 17: 25. Rom. 11: 35, 36. 1 Tim. 6: 15. Matt. 25: 34. Jam. 1: 17.

There are other Attributes figuratively and improperly ascribed unto God, in the holy Scriptures, as by an Anthropomorphosis, the members of a man, *eyes, eares, nostrils, mouth, hands, feet, &c.* or the senses & actions of man, as *seeing, hearing, smelling, working, walking, striking, &c.* By an *Anthropopatheia*, the affections and passions of a man, as gladness, grief, joy, sorrow, love, hatred, &c. or by an Analogy, as when he is named *a Lyon, a Rock, a Tower, a Buckler, &c.* Whose signification every (a) Commentary will expresse.

*Of all these Attributes we must hold those  
generall Rules.*

**N**O Attribute can sufficiently expresse the Essence of God, because it is infinite, and ineffable.

I. Whatsoever therefore is spoken of God, is not God; but serveth rather to help our weak understanding, to conceive in our reason, and to utter in our speech the Majestie of his Divine Nature; so far as he hath vouchsafed to reveal himself unto us in his Word.

2. (b) All the Attributes of GOD belong to  
B 3 every

(a) See Master Wilsons Dictionary of the Bible, most profitable for this purpose.

(b) *Attributa omnia singulis divinitatis personis competunt.*



every of the three Persons, as well as to the Essence it self, with the limitation of a Personall propriety. As the mercy of the Father, is mercy begetting: the mercy of the Son, is mercy begotten: the mercy of the Holy Ghost, is mercy proceeding: and so of the rest.

3. The Essentiall Attributes of God, differ not from his Essence, because they are the very Essence it self. (a) In God therefore there is nothing which is not either his Essence or Person.

4. The Essentiall Attributes of God, differ not Essentially nor really one from another, (because whatsoever is in God, is one most simple Essence, and one admits no division) but onely in our reason and understanding, which being not able to know Earthly things, by one simple Act, without the help of many distinct Acts, must of necessitie have the help of many distinct Acts to know the Incomprehensible God. Therefore (to speak properly) there are not in God many Attributes, but (b) one onely, which is nothing else but the Divine Essence it self, by what attribute soever you call it. But in respect of our reason, they are said to be so many different Attributes. For our (c) Understanding conceives by the name of Mercy, a thing differing from that which is called Justice. The Essentiall Attributes of God are not therefore really inseparable.

5. The

(a) *In Deo nihil est, quod non sit ipse Deus, Zanch.*

(b) *Omnia in divinis sunt unum, ibi non obviat relationis oppositio.*

(c) *Attributa Dei omnia ita in ipso sunt, ut sint ipsum; ita insunt, ut nihil antecedit, nihil subsequatur, sed ex intellectu nostra (qua perquam umbratilis est) alia aliis prius animo comprehenduntur, Scilicet. Ex. 365, sect. 6.*

5. The Essentiall Attributes of God are not parts or qualities of the Divine Essence, nor (a). Accidents in the Essence, nor a Subject: but the very (b) whole and entire Essence of God. So that every such Attribute is not *aliud & aliud*, another thing, but one and the same thing. There are therefore no Quantities in G O D, by which he may be said to be so much: nor Qualities, by which he may be said to be such and such: but (c) whatsoever God is, he is such & the same by his Essence. By his Essence he is wise, and therefore Wisdome it self: by his Essence he is Good, and therefore Goodnesse it self: by his Essence he is merciful, & therefore mercy it self: by his Essence he is just, & therefore Justice it self, &c. In a word, God is great without Quantity: good, true, and just without Qualitie: mercifull without Passion: an act without motion: every where present without sight: without time the first and the last: the Lord of all Creatures, from whom all receive themselves, and all the good they have; yet neither needeth, nor receiveth he any increase of goodnesse or happiness from any other.

This is the plain description of God, so far as he hath revealed himself to us in his Word.

This doctrine (of all others) every true practi-

B 4

tioner

(a) *Qua de Deo dicuntur ὁμοιότητες, relatione ad creaturas, & sic secundum accidens, non exprimunt mutationem in divina essentia, sed in creaturis factam: negantur ergo de Deo accidentia realia, non autem predicata accidentalia.* (b) *Omnia quae in Deo sunt, ita insunt, ut sint ipse Deus.* (c) *Essentia divina identificat sibi omnia quae sunt in divinis, Biel sup 1. sent. dist 1. quæst. 5. Exhibet omnia, accipit nihil: ipsum igitur bonum, est Deus ipse semper. Trismeg. ser. 2. Pim.*

tioner of Piety must competently know, and necessarily beleieve, for foure speciall uses.

1. That we may discern our true and onely God, from all false Gods & Idols: for the description of God, is properly known onely to his Church, in whom he hath thus graciously manifested himself. Psal. 147: 19, 20. Jer. 20: 25.

2. To possesse our hearts with a greater awe of his Majestie, whilest we admire him for his simplenesse and infiniteness: adore him for his unmeasurableness, unchangeableness, and eternity: seek wisdom from his understanding and knowledge: submit our selves to his blessed will & pleasure: love him for his mercy, goodness, and patience: trust to his word, because of his truth: fear him for his power, justice, and anger: reverence him for his holiness: and praise him for all his blessednesse, and to depend all our life on him, who is the onely Author of our life, being, and all the good things we have.

3. To stir us up to imitate the Divine Spirit in his holy Attributes: and to bear (in some measure) the Image of his Wisdom, Love, Goodnesse, Justice, Mercie, Truth, Patience, Zeal, and Anger against sin, that we may be wise, loving, just, merciful, true, patient, and zealous, as our God is.

4. Lastly, that we may in our Prayers and Meditations conceive right of his Divine Majestie, & not according to those grosse and blasphemous imaginations, which naturally arise in mens brains, as when they conceive God to be like an old Man sitting in a chair: & the blessed Trinity to be like that *tripartite Idol*, which Papists have painted in their Church-windowes.

When

When therefore thou art to pray unto God, let thine heart speak unto him, as to that *eternall*, *Pl. 90: 2. infinite*, 1 King 8:27. *Almighty*, Genes. 17:1. John 15: 25. *holy*, Rev. 4: 8. and 15:4. *wise*, Rom. 11: 33. & 16: 17. *just*, Exod. 34: 6, 7. Psalm 103:11. & 145:8,9. & *mercifull*, Deut. 32:4. Gen. 8: 25. Psalm 145: 17. *Spiris*, John 4: 3. 4. and *most perfect*, Deut. 32: 4. *individual Essence of three severall Persons, Father, Son, and Holy Ghost*, 1 John 5: 7. Matt. 3:16. and 28: 19. 2 Cor. 13:14. *who being present in all places*, 2 King 8:17. Psal. 12: 92. Jer. 23: 13. *ruleth Heaven, and Earth*, Isa. 48: 16, 28. Dan. 4: 32. *understandeth all mens hearts*, 1 King 8: 30. Jer. 17:10. *knoweth all mens miseries*; Isa. 62: 16. *and is onely able to bestow on us all graces which we want*, 1 Sam. 10: 15. Matt. 17: 18. *and to deliver all penitent sinners, who with faithfull hearts seek (for Christs sake) his help, out of all their afflictions and troubles whatsoever.*

The ignorance of this true knowledge of God, makes many to make an Idoll of the true God, and is the onely cause, why so many do professe all other parts of Gods worship and religion, with so much irreverence and hypocrisie. Whereas if they did truly know God, they durst not but come to his holy service; and comming serve him with fear & reverence: for so far doth a man fear God, as he knoweth him: and then doth a man truly know God, when he joynes practice to speculation: And that is

First, when a man doth so acknowledge and celebrate Gods *Majesty*, as he hath revealed himselfe in his Word.

B 5

Secondly,

Secondly, when from the true and lively sense of Gods *Attributes*, there is bred in a mans heart a *love*, *awe*, and *confidence* in God : for, saith God himself, *Mal. 6. If I be a Father, where is my honour? If I be a Lord, where is my fear? O taste and see, that the Lord is good* : saith David. He that hath not by experience tasted his goodnesse, knoweth not how good he is. He (saith *John 1 John 2: 4*) that saith he knoweth God, and keepeth not his commandments, is a lyer, and the truth is not in him. So far therefore as we imitate God in his Goodnesse, Love, Justice, Mercy, Patience, and other Attributes, so farre do we know him.

Thirdly, when with inward groanes, and the serious desires of our hearts, we long to attain to the perfect and plenary knowledge of his Majesty, in the life which is to come.

Lastly, this discovers how few there are, who doe truly know God, for no man knoweth God, but he that loveth him, and how can a man chose but love him, being the *Soveraigne good*, if he knew him? seeing the nature of God is to enamour men with the love of his goodnesse; and whosoever loveth any thing more then God, is not worthy of God; and such is every one, who settles the love and rest of his heart upon any thing besides God. If therefore thou dost beleieve that God is Almighty, why dost thou fear Devils and enemies, and not confidently trust in God, and crave his help in all thy troubles and dangers? If thou beleevest that God is infinite, how dar'st thou provoke him to anger? If thou beleevest that God is simple with what canst thou dissemble and play the hypocrite?

If

If thou beleevest that God is the Sovereign good, why is not thy heart more settled upon him, then on all Wordly good? If thou doest indeed beleeve that God is Judge, how darest thou live so securely in sin without repentance? If thou doest truly beleeve, that God is most wise, why doest not thou refer the events of crosses and disgraces unto him, who knoweth how to turn all things to the best, unto them that love him? Rom. 8: 28. If thou art perswaded, that God is true, why doest thou doubt of his promises? And if thou beleevest that God is Beauty and (a) Perfection it self, why doest not thou make him alone the chief end of all thine affections and desires? for if thou lovest beauty, he is most faire; if thou desirest riches, he is most wealthy: if thou seekest wisdom, he is most wise. Whatsoever excellency thou hast seen in any creature, it is nothing but a sparkle of that which is in infinite (b) perfection in God: and when in Heaven we shall have an immediate Communion with God, we shall have them all perfectly in him communicated unto us. Briefly, in all goodnesse he is all in all (c). Love that one good God, and thou shalt love him, in whom all the good of goodnesse consisteth. He that would therefore attain to the saving knowledge of God, must learn to know him by love. For God is love, and the knowledge of the love of God passeth all knowledge, Eph. 3: 19. 1 Joh. 4 For all knowledge besides to know

B 6

(a) how

(a) Si te habeam solum, sane rnat arduus ather, Tellus rupta suo diffiliatque loco.

(b) Creatura omnia perfectius sunt in Deo quam in seipsis. Dion. de divin. c. 8.

(c) Ama unum illud bonum, in quo omne bonum est, & sufficit, Ansel. in Prof. c. 23.

*The Practice*

(a) how to love God, and to serve him onely, is nothing, upon Solomons credit, but (b) *vanity of vanities, and vexation of spirit.*

Kindle therefore, O my Lady, nay, rather, O my (c) Lord, Charity, the love of thy self in my soul, especially seeing it was thy good pleasure, *that being reconciled by the blood of Christ*, Rom. 5: 9, 10. John 17: 3, 20. 1 Cor. 5: 8. I should be brought, by the knowledge of thy grace, to the Communion of thy glory, wherein onely consists my soveraigne good and happinesse for ever.

Thus by the light of his own Word, we have seen the back parts of *Jehovah* Elohim, the eternal Trinity, whom to *beleewe*, is saving *faith*, and *verity*. And unto whom from all *Creatures* in heaven and earth, be all *praise*, *dominion*, and *glory* for ever. Amen.

*Thus far of the knowledge of God. Now of the knowledge of a Mans self. And first of the state of his misery and corruption, without renovation by Christ.*

*Meditations of the misery of a man, not reconciled to God in Christ.*

O Wretched Man, where shall I begin to describe thine *endlesse* misery! who art *condemned*, as soon as *conceived*: and adjudged to *eternal* death, before thou wast born to a temporall life. A beginning indeed I find, but no *end* of thy miseries. For when *Adam* and *Eve*, being created after Gods own *Image*, and placed in *Paradise*, that they and their Posterity might live in a blessed state of

(a) *Kemp. de Im. Christ. Cap. 1.* (b) *Ecc. 1: 2, 17.*

(c) *Domine, in me Domine Caritas. Bern.*



of life immortall, having Dominion of all earthly creatures, and onely restrained from the fruit of *one tree*, as a signe of their *subjection* to the Almighty Creator, though God forbade them this one small thing, under the penalty of eternall death; yet they beleeyed the *devils word* before the *Word of God*; making God (as much as in them lay) *atyer*. And so being *unthankfull* for all the benefits which God bestowed on them, they became *malecontented* with their present state, as if God had dealt *enviously* and *niggardly* with them: and beleeyed that the *devill* would make them partakers of far more glorious things, then *ever* God had bestowed upon them; and in their pride they fell into *high treason* against the *most High*, and disdaining to be Gods Subjects, they affected blasphemously to be Gods themselves, equals unto God. Hence, till they repented (loseing Gods Image) they became like unto the devil: and so all their posterity, as a Traiterous brood (whilest they remain impenitent, like thee,) are subject in this life to all curted miseries, and in the life to come, to everlasting fire, prepared for the devill and his angels.

Lay then aside for a while thy doting vanities, and take the view with me of thy doleful miseries: which duely surveyed, I doubt not, but that thou wilt conclude, that it is far better, never to have Natures being, then not to be by Grace a Practitioner of religious Piety.

Consider therefore thy misery,

1. In thy life.
2. In thy death.
3. After death.

*In thy life.*

1. The miseries accompanying thy *body*.

2. The miseries which deform thy *soul*.

*In thy death*, the miseries which shall oppress thy body and soul.

After death, the miseries which overwhelm both body and soul together in Hell.

And first, let us take a view of those miseries which accompany thy body, according to the four ages of thy life.

1. *Infancy*. 2. *Youth*.

3. *Manhood*. 4. *Old age*.

1. *Meditations of the misery of Infancy*.

**W**Hat wast thou being an infant, but a brute, having the shape of a man? was not thy body conceived in the heat of lust, the secret of shame, and stain of original sin? and thus wast thou cast naked upon the earth, all imbrewed in the blood of filthinesse, (filthy indeed, when the Son of God, who disdained not to take on him mans nature, and the infirmities thereof; yet thought it unbeseemed his Holinesse, to be conceived after the sinfull manner of mans conception) So that thy mother was ashamed to let thee know the manner thereof: What cause then hast thou to boast of thy birth, which was a cursed pain to thy mother, and to thy self the entrance into a troublesome life? the greatness of which miseries, because thou couldest not utter in words, thou diddest expresse (as well as thou couldest) in weeping teares.

2. *Meditations of the miseries of Youth*.

**W**Hat is Youth, but an untamed Beast? all whose actions are rash and rude, not capable of good counsel,

counsel, when it is given: and Aselike delighting in nothing but in toys and babies. Therefore thou no sooner beginnest to have a little strength and discretion, but forthwith thou wast kept under the rod, and fear of Parents and Masters: as if thou hadst been born to live under the discipline of others, rather then at the disposition of thine own will. No tyred horse was ever more willing to be rid of his burthen, then thou wast to get out of the servile estate of this bondage. A state not worthy the description.

3. *Meditations of the miseries of Manhood.*

**W**Hat is mans state, but a Sea, wherein (as waves) one trouble ariseth in the neck of another: the latter worse then the former? No sooner diddest thou enter into the affaires of this world, but thou wast inwrapped about with a cloud of Miseries. Thy Flesh provokes thee to lust, the world allureth thee to pleasures, and the devil tempts thee to all kind of finnes; fear of enemies affright thee, suits in Law do vex thee, wrongs of ill neighbours doe oppresse thee, cares for wife and children doe consume thee, and disquietnesse twixt open foes and false friends, do in a manner confound thee: Sin stings thee within. Satan layes snares before thee. Conscience of sins past doggeth behind thee. Now adversity on thy left hand frets thee, anon prosperity on thy right hand flatters thee; over thy head Gods vengeance due to thy sin, is ready to fall upon thee: and under thy feet, Hells mouth is ready to swallow thee up. And in this miserable estate whither wilt thou go for rest and

and comfort? the house is full of cares; the field full of toyl; the Countrey of rudenesse, the City of factions; the Court of Envie; the Church of Sects; the Sea of Pirats; the Land of Robbers. Or in what state wilt thou live, seeing wealth is envied, and poverty contemned; wit is distracted, and simplicity is derided; Superstition is mocked, and Religion is suspected; Vice is advanced, and vertue is disgraced; Oh with what a body of sin art thou compassed about in a *World of wickedness*? what are thine Eyes, but Windows to behold vanities? What are thine Ears, but flood-gates, to let in the streams of iniquity? What are thy Senses, but marches to give fire to thy lusts? What is thine Heart, but the Anvill, where *Satan* hath forged the ugly shape of all lewd affections! Art thou nobly descended? thou must put thy self in perill of forrain wars, to get the reputation of earthly honour; oftentimes hazzard thy life in a desperate combate, to avoid the aspersions of a Coward. Art thou born in mean estate? Lord! what pains and drudgery must thou endure at home and abroad to get maintenance? all perhaps scarce sufficient to serve thy necessity; and when (after much service and labour) a man hath got something, how little certainty is there in that which is gotten, seeing thou seest by dayly experience, that he who was rich yesterday, is to day a beggar; he that yesterday was in health, to day is sick: he that yesterday was merry and laughed, hath cause to day to mourn and weep; he that yesterday was in favour, to day is in disgrace: and he, who yesterday was alive, to day is dead: and knowest not how soon, nor in what manner thou shalt

shalt die thy self. And who can enumerate the losses, crosses, griefs, disgraces, sicknesses, and calamities which are incident to sinfull man? To speak nothing of the death of friends and children, which oftentimes seems to be unto us far more bitter then present death it self.

*Meditations of the misery of old age.*

What is old age, but the receptacle of all maladies? for if thy lot be to draw thy dayes to a long date, in comes old bald-headed age, stooping under dotage with his wrinkled face, rotten teeth, and stinking breath: teasty with Choler, withered with drienesse, dimmed with blindness, obsurded with deafness, overwhelmed with sickness, and bowed together with weakness, having no use of any sense, but of the sense of pain: which so racketh every member of his body, that it never easeth him of grief, till he hath thrown him down to his grave.

Thus far of the miseries which accompany the body. Now of the miseries which accompany the soul, chiefly in this life.

*Meditations of the misery of the soul  
in this life.*

The misery of thy soul will more evidently appeare, if thou wilt but consider,

1. The felicity she hath lost.
2. The misery which she hath pulled upon her self by sin.

1. The felicity lost, was first the fruition of the Image of God, whereby the soul was like unto God

God in knowledge, Col. 3:30. Rom. 12:2. enabling her perfectly to understand the revealed will of God. Secondly, true holiness, by which she was free from all prophane error. Thirdly, Righteousnesse, whereby she was able to incline all her naturall powers, and to frame uprightly all our actions, proceeding from those powers. With the losse of this divine Image, she lost the Love of God, and the blessed communion which she had with his Majesty: wherein consisteth her life, and happiness. If the losse of earthly riches vex thee so much, how should not the losse of this divine treasure perplex thee much more?

2. The misery which she pulled upon her self, consists in two things:

1. Sinfulness. 2. Cursedness.

1. Sinfulness is an universall corruption, both of her Nature and actions: for her *Nature* is infected with a *prapenesse* to every sin continually, Eph. 2:2. Gen. 6:5. the Mind is stuffed with vanity, Rom. 12:1. Eph. 4:17. the *Understanding* is darkened with ignorance, 1 Cor. 2:14. the *Will* affecteth nothing but vile and vain things; Phil. 1:3. All her *Actions are evill*, Rom. 3:10. Rom. 7:10. yea this deformity is so violent, that oftentimes in the regenerate soul, the Appetite will not obey the government of Reason, and the will wandereth after, and yeelds consent to sinfull motions. How great then is the violence of the Appetite and will in the Reprobate soul, which still remains in her Naturall corruption? Hence it is, that thy wretched Soul is deformed with sin, defiled with lust, so polluted with filthiness, outraged with passions, overcarried with affections,

affections, pining with Envy, overcharged with Gluttony, surfeited with Drunkenness, boyling with Revenge, transported with Rage, and the glorious Image of God transformed to the ugly shape of the Devill, Joh. 8: 14. so far as it once *repented the Lord*, that ever he made man. Gen. 6: 6.

From the former flowes the other part of the Souls misery, called Deut. 27: 26. Gal. 3: 10. Psal. 119: 21. *curshednesse*, whereof there are two degrees.

1. In part. 2. In fulnesse thereof.

1. *Curshednesse in part* is that, which is inflicted upon the Soul in life and death, and is common to her with the body.

The *curshednesse* of the soul in life, is the *wrath of God*, which lyeth upon such a creature, so far, as that all things, not onely calamities, but also very  *blessings* Rom. 2: 2, 3. Jer. 28: 13. and *graces* Itai. 28: 13. turn to ruine. *Terrour of Conscience* drives him from God and his service, that he dares not come to his presence and ordinances; Gen. 38: 20. and 4: 14. Hebr. 2: 25. but is *given up*, Rom. 1: 21, 7: 4, 26. to the slavery of *Satan* Eph. 2: 2. Col. 1: 1, 13. and to his own lusts, and vile affections.

This is the *curshedness* of the Soul in life, now follows the *curshedness* of the Soul and Body in death.

*Meditations of the misery of the body  
and soul in death.*

AFTER that the aged man hath conflicted with long sickenesse, and having endured the brunt of



of pain, should now expect some ease: income Death, (Natures slaughterman, Gods curse and Hell Purveior) and looks the old man grim and black in the face: and neither pittying his age, nor regarding his long-endured dolours, will not be hired to forbear either for silver or gold: nay, he will not take, to spare his life, skin for skin, and all that the old man hath; but batters all the principall parts of his body, and arrests him to appear before the terrible Judge. And as thinking that the old man will not dispatch to go with him fast enough: Lord how many darts of calamities doth he shoot thorow him, stitches, aches, cramps, fears, obstructions, rheums, flegmes, collike, stone, wind, &c.

Oh what a ghastly sight it is, to see him then in his bed, when Death hath given him his mortall wound! what a cold sweat over-runs all his body; what a trembling possesseth all his members? the heads shooteth, the face waxeth pale, the neither Jaw-bone hangeth down; the Eyestrings break, the Tongue faltreth, the Breath shortneth, and smelleth earthly, the Throat rattleth, and at every gaspe the Heart-strings are ready to break asunder.

Now the miserable soul sensibly perceiveth her earthly body to begin to dye: for as towards the dissolution of the universall frame of the great world, the Sun shall be turned into darknesse, the Moon into blood, and the Stars shall fall from heaven, the air shall be full of storms, and flashing Meteors, the Earth shall tremble, and the Sea shall roar, and mens heart shall fail for fear, expecting the end of such sorrowful beginnings: So towards the dissolution of man, (which is the little world) his Eyes, which are

are as the Sun and Moon, lose their light, and see nothing but bloodguiltinesse of sin; the rest of the Senses, as lesser Stars, do one after another fail & fall, his Mind, Reason, and Memory, as heavenly powers of his soul, are shaken with fearfull storms of despair, and fierce flashings of Hell fire, his Earthly body begins to shake and tremble, and the humours, like an overflowing Sea, roar and rattle in his throat, still expecting the wofull end of these dreadfull beginnings.

Whilest he is thus summoned to appear at the great Assizes of Gods Judgement, behold, a Quarter Session, and Gaole-delivery is held within himself: where Reason sits as Judge, the devill puts in a Bill of inditement, as large as that Book of *Zachary* Zach. 5. wherein is alleadged all thy evill deeds, that ever thou hadst committed, and all the good deeds, that ever thou hadst omitted *Ezech. 2: 10.* and all the curses and judgements, that are due to every sin. Thine owne conscience shall accuse thee, and thy Memory shall give bitter evidence, and Death stands at the Bar readie, as a cruell Executioner to dispatch thee. If thou shalt thus condemn thy self, how shalt thou escape the just condemnation of God, who knows all thy misdeeds better then thy self: *Joh. 3: 20* Fain wouldest thou put out of thy mind the remembrance of thy wicked deeds, that trouble thee: but they flow faster into thy remembrance, and they will not be put away, but cry unto thee, We are thy works, and we will follow thee. And whilest thy soul is thus within, out of peace and order, thy children, wife, and friends, trouble thee as fast, to have thee put

put thy goods in order, some crying, some craving, some pitying, some chearing, all like Fleshflies, helping to make thy sorrows more sorrowfull. Now the devils, who are come from Hell *to fetch away thy soul*, Luke 12: 20 begin to appear to her, and wait, as soon as she comes forth, to take her, and carrie her away. Stay she would within, but that she fees, the body begins by degrees to die, and ready, like a ruinous house, to fall upon her head. Fearfull she is to come forth, because of those Hell-hounds, which wait for her comming. Oh, she that spent so many dayes and nights in vain and idle pastimes, would now give the whole world, if she had it, for one hours delay, that she might have space to repent, and reconcile her self unto God. But it cannot be, because her Body, which joyned with her in the actions of sin, is altogether now unfit to joyn, with her in the exercises of repentance: and repentance must be of the whole man.

Now she seeth that all her pleasures are gone, as if they had never been: and that but onely torments remain, which never shall have end of being. Who can sufficiently expresse her remorse for her sins past, her anguish for her present misery, and her terror for her torments to come?

In this extremity, she looks every where for help, and she finds her self every way helpless. Thus in her greatest misery (desirous to hear the least word of comfort) she directs this, or the like speech unto her Eyes: O Eyes, who in times past were so quick sighted, can ye spye no comfort, nor any way how I might escape this dreadfull danger? But the Eye-strings are broken, they cannot see the candle that burneth

burneth before him : nor discern whether it be day or night.

The Soul (finding no comfort in the Eyes) speaks to the Ears : O Ears , who were wont to recreate your selves , with hearing new pleasant discourses, and Musicks sweetest harmony ; can you hear any newes or tidings of the least comfort for me ? The Eares are either so *deaf* , that they cannot hear at all : or the sense of *hearing* is grown so weak, that it cannot endure to heare his *dearest* friends to *speak*. And why should *these ears* hear *any tidings* of joy in *Death*, who could never abide to hear the *gladtydings* of the Gospel in his *life* ? The *Eare* can minister no *comfort*.

Then she intimates her grief unto the *Tongue*. Oh *Tongue* , who wast wont to *brag* it out with the *bravest* , where are now thy big and daring words ? now ( in my greatest need ) canst thou *speak* nothing in my *defence* ? Canst thou neither *daunt* these Enemies with *threatning words* , nor *entreat* them with *fair speeches* ? Alas , the *Tongue* two dayes ago lay *speechlesse* : it cannot in his *greatest* extremity, either *call* for a *little drink* , or desire a friend to *take away* with his finger the *pegme* , that is ready to *choak* h.m.

Finding here no hope of help, she speaks unto the *Feet* : where are ye, O *feet* , which sometime were so nimble in *running*, can you *carry* me no where , out of this dangerous place ? The feet are *stone-dead* already : If they be not *stirred* , they cannot *stir*.

Then she directs her speech unto her *hands* : O *hands* , who have been so often approved for man-  
hood,

hood, in peace, and war, and wherewith I have so often defended my self, and offended my foes; never had I more need then now. Death looks me grim in the face, and kills me. Hellish fiends wait about my bed to devour me: help now or I perish for ever. Alas, the hands are so weak, and do so tremble, that they cannot reach to the mouth a spoonfull of supping, to releve languishing nature.

The wretched soul seeing her selfe thus desolate, and altogether destitute of friends, help, and comfort, & knowing that within an hour she must be in everlasting pains, retires her self to the heart (which of all members is *primum vivens*, & *ultimum moriens*) from whence she makes this doleful lamentation with her self:

(a) O miserable caitife, that I am! How do the Sorrowes of death compasse me! How do the foulds of Belial make me afraid! How have, indeed, the snares both of the first and second death overtaken me at once! Oh how suddenly hath Death stoln upon me with insensible degrees! Like the Sun which the Eye perceives not to move, though it be most swift of motion. How doth Death wrack on me his spite, without pity! The God of mercy hath utterly forsaken me: and the devill, who knows no mercie, waits for to take me; How often have I been warned of this dolefull day, by the faithful Preachers of Gods Word, and I made but a jest thereat? What profit have I now of all my pride, fine house, and brave apparell? What is become of the sweet relish of all my delicious

(a) The doleful lamentation of the Reprobate Soul at the point of death, 2 Sam. 21:5.

cious fare? All the worldly goods which I so care-  
 full gathered, would I now give for a good Con-  
 science, which I so carelessly neglected. And what  
 joy remains now of all my former fleshly pleasures,  
 wherein I placed my chief delight? Those fleshly  
 pleasures were but deceitfull dreams, and now they  
 are past like vanishing shadows, but to think of  
 those eternall pains, which I must endure for those  
 short pleasures, pains me as Hell, before I enter into  
 Hell. Yet justly I confesse, as I have deserved, I am  
 served, that being made after Gods Image, a reason-  
 able soul, able to judge mine own estate, and  
 having mercy so often offered, and I intreated to  
 receive it, I neglected Gods grace, and preferred  
 the pleasures of sin, before the religious care of  
 pleasing God: lewdly spending my short time, with-  
 out considering, what account I should make at  
 my last end. And now all the pleasures of my life  
 being put together, countervail not the least part of  
 my present pains. My joys were but momentany  
 and gone, before I could scarce enjoy them: my  
 miseries are eternall, and never shall know end.  
 Oh that I had spent the *houres* that I consumed  
 in *carding, diceing, playing, and other vile exer-*  
*cises, in reading the Scriptures, in hearing Ser-*  
*mons, in receiving the Communion, in weeping for*  
*my sins, in fasting, watching, praying, and in*  
*reparing my soul,* that I might have now departed  
 in the *assured hope* of everlasting salvation! O that  
 I were now to *begin* my life again! how would  
 I condemn the *world*, and the *vanities* thereof!  
 how *religiously* and *purely* would I lead my life!  
 how would I *frequent* the *Church*, and sanctifie

The Lords Day : If *Satan* should offer me all the treasures, pleasures, and promotions of this world, he should never entice me to forget these terrors of this last dreadful houre. But, O corrupt karkasse, and stinking carrion ! How liath the devill deluded us ? and how have we served and pulled swift damnation upon us both ? Now is my case more miserable, then the *beast* that perissheth in a ditch ; for I must go to answer before the *Judgement seat* of the righteous Judge of Heaven and Earth : where I shall have none to speak for me : and these wicked fiends, who are privy to all my evill deeds, will accuse me, and I cannot excuse my self. My own heart already condemnes me, I must needs therefore be damned before his *Judgement seat* : and from thence be carried by these infernall fiends, into that horrible prison of endlesse torments, and utter darknesse : where I shall never more see light, that first most excellent thing that God made : I, who gloried heretofore in being a libertine, am now inclosed in the very clowes of *Satan* as the trembling *Partridges* within the griping talons of the ravenous *Falcon*. Where shall I lodge to night ? and who shall be my companions ? Oh horreur to think ! O grief to consider ! Oh cursed be the day, where I was born, & let not the day, wherein my mother bare me, be blessed. Cursed be the man that shew my Father, saying, A Child is born unto thee, and comforted him. Cursed be that man : because he shew me not. Oh that my Mother might have been a grave, or her wombe a perpetuall conception ! How is it that I came forth of the womb, to endure these hellish sorrowes ! and that my dayes should thus end



eternall shame ! Cursed be the day that I was first united to so lewd a body : O that I had but so much favour, as that I might never see thee more ! Our parting is bitter and dolefull ; but our meeting again, to receive at that dreadfull day the fulnesse of our deserved vengeance, will be far more terrible and intolerable. But what mean I thus by too late lamentation, to seek to prolong time ? My last houre is come : I heare the heart strings break, this filthy House of Clay falls on my head : here is neither hope, help, nor place of any longer abiding. And must I needs be gone ? thou filthy carkasse : Oh filthy carkasse, with fare-ill farewell, I leave thee : And so all trembling she cometh forth, and forthwith is seized upon by infernall fiends, who carry her with a violence *torrenti simili*, to the bottomlesse Lake that burneth with fire and brimstone, Apo. 2 1:3. Jude v. 6. 1 Pet. 3: 19. where she is kept as a prisoner in torments, till the generall Judgement of the great Day.

The lothsome carkasse is afterwards laid in the grave. In which action for the most part, *the dead bury the dead* : that is, They who are dead in sin, bury them, who are dead for sin. And thus the godlesse, and unregenerated worldling, who made Earth his Paradise ; his Belly his God ; his Lust his Law : and as in his life he sowed vanity, so he is now dead, and reapeth misery. In his prosperity he neglected to serve God : In his adversity God refuseth to save him : the devill, whom he long served, now at length payes him his wages. Detestable was his life, damnable his death. The devill hath his soul, the grave hath his carkasse : in which pit of corruption, den of death, and

dungeon of sorrow, let us leave the miserable Caitife, rotting with his mouth full of earth, his belly full of worms, and his carcase full of stinck, expecting a fearefull resurrection, when it shall be reunited with the soul, that as they sinned together so they may be eternally tormented together.

Thus far of the miseries of the soul and body in death, which is but cursednesse in part: now follows the fulnesse of cursednesse which is the misery of the soul and body after death.

*Meditations of the misery of a man after death,  
which is the fulnesse of cursednesse.*

THE fulnesse of cursednesse (when it falls upon a creature, not able to bear the brunt thereof) presseth him down to that bottomlesse (Luk. 8: 38. & 16: 23.) deep of the endless (2 Thess. 1: 10) wrath of Almighty God: which is called the *damnation of hell*. Matth. 23: 33. This fulness of cursedness is either particular or generall.

Particular, is that which in a lesse measure of fulnesse, lighteth upon the soul *immediately*, Luk. 16: 12, 13. 2 Pet. 3: 19. Jude v. 6, 7. as soon as she is separated from the body. For in the very instant of dissolution, she is in the sight and presence of God. For when she ceaseth to see with the organes of fleshly eyes, she seeth after a spiritual manner like Stephen, who saw *the glory of God*, and *Jesus stand at his right hand*: Acts. 7: 56. or, as a man, who being blind born, and miraculously restored to his sight, should see the Sun which he never saw before. And thereby the *Testimony* of her own *Conscience*, *Christ* the righteous *Judge*, who knoweth all things

things, maketh her, by his omnipresent power, to understand the doom and judgement that is due unto her sins, and what must be her eternall state. And in this manner standing in the sight of Heaven, not fit for her uncleanness to come into Heaven; she is said to stand before the Throne of God. And so forthwith she is carried by the evill angels, (a) who came to fetch her with violence into Hell, where she is kept as in a Prison, in everlasting pains and chains, under darknesse, unto the judgement of the great Day. But not in that extremity of torments, which she shall finally receive at the last day. Matt. 5: 34. and 23: 21. Luke 12: 20. Luke 16: 22. 1 Pet. 3: 19. Jude v. 7. Luke 16: 14. Luke 1: 31. 2 Pet. 3: 9. Jude v. 6. Apoc. 11: 8.

The generall fulness of cursednesse is in a greater measure of fulnesse, which shall be inflicted upon both thy Soul and Body Dan. 12: 3. 1 Joh. 5: 18, 19. when by the mighty power of Christ (the supreme Judge of heaven and earth) the one shall be brought out of Hell Apoc. 20: 23. and the other out of the Grave as Prisoners, to receive their dreadfull doom, according to their evill deeds. How shall the Reprobate, by the roaring of the Sea, the quaking of the Earth, the trembling of the Powers of Heaven, and terrours of Heavenly signes be driven at the worlds end, to their wits end, Matt. 24: 29. Luke 21: 24, 25. Oh, what a wofull salutation will there be, betwixt the

C 3

damned

(a) Postquam anima de corpore est egressa, subito Judicium Christi de salute cognoscit. Ang. l. 1. de anim. & ejus Orig. c. 2. Hier. Epi. ad Patama. Anima damnata continuo invaditur a Daemonibus, qui crudelissime eam rapientes ad infernum deducunt. Alexi in orat. de exit. anim.

damned Soul and Body, at their re-uniting at that terrible Day!

(b) O sink of Sin, O lump of Filthinesse (will the Soul say unto her Body) how am I compelled to re-enter into thee, not as into an *Habitation* to rest, but as a *Prison*, to be tormented together! How dost thou appear in my sight like *Jephthahs* Daughter, to my greater torment? Would God thou hadst perpetually *rotted* in the grave, that I might never have seen thee again! How shall we be *confounded* together, to hear before God, *Angels*, and *Men*, layd open all those *secret sins*, which we committed together! Have I lost *Heaven*, for the love of such a stinking *carriou*; Art thou the *flesh*, for whose pleasures I have yeelded to commit so many *Fornications*? O filthy *Belly*, how became I such a *foole* as to make thee my God! How mad was I for *momentany* joyes, to incur these torments of eternall pains! Ye *Rocks and Mountains*, why skip ye so like *Rams*, *Psam* 114: 4. and will not fall upon me, to hide me from the face of him that comes to sit on yonder *Throne*; for the great Day of his wrath is come, and who shall be able to stand? *Apoc.* 6: 16, 17. Why tremblest thou thus, O *Earth*, at the presence of the Lord, and wilt not open thy mouth, and swallow me up, as thou didst *Korah*, that I be seen no more.

O damned *furies*, I would ye might, without delay, tear me in pieces, on condition that you would tear me unto nothing! But whilest thou art thus in vain bewayling thy misery, the *Angels* hale thee

(\*) The damned soules *Apostrophe* to her body at their second meeting.

thee violently away from the brink of thy grave, to some place near the Tribunall seat of *Christ*; where being as a cursed Goat, separated to stand beneath, on Earth, as on the left hand of the Judge, Matt. 13:41. Matt. 15:21. *Christ* shall rip up all the benefits he bestowed on thee; and all the good deeds which thou hast omitted, and all the ungratefull villanies which thou didst commit against him and his holy Laws.

Within thee thine own conscience (more then a thousand witnesses,) shall accuse thee: the Devils, who tempted thee to all thy lewdnesse, shall on the one side testifie with thy conscience against thee; and on the other side shall stand the Holy Saints & Angels approving *Christ*'s Justice: & detesting so filthy a Creature: Behind thee an hydeous noise of innumerable fellow damned Reprobates tarrying for thy company: Before thee all the world, (a) burning in flaming fire. Above thee an irefull Judge of deserved vengeance, ready to pronounce his sentence upon thee. Beneath thee, the fiery and sulphureous mouth of the bottomlesse pit, gaping to receive thee. In this wofull estate, to hide thy self, will be impossible, (for on that condition, thou wouldest wish that the greatest Rock might fall upon thee Apo. 6:16, 17.) to appear will be intolerable, and yet thou must stand forth, to receive with other Reprobates this thy sentence. *Depart from me ye cursed, into everlasting fire, prepared for the devill and his angels.*

(b) *Depart from me*) there is a separation from all joy and happinesse.

C 4

72

(a) *Anselm. lib. Meditat.*

(b) *Bonavent. Posil. Dom. 3. post Pent. Serm. 2.*

*Ye cursed* ) there is a black, and direfull Ex-communication.

*Into fire* ) there is the cruelty of pain (*Everlasting*) there is the perpetuity of punishment.

*Prepared for the Devill and his angels.* ) Here are thy infernall tormenting, and tormented companions.

O terrible sentence! from which the condemned cannot escape : which being pronounced, cannot possibly be withstood, against which a man cannot except; & from which a man can no where appeal. So that to the damned nothing remains but hellish torments, which knowes neither ease of pains, nor end of time Apoc. 21: 8. From this Judgement seat, thou must be thrust by Angels (together with all the damned *Devils* and *Reprobates*) into the *bottomlesse Lake of utter darknesse*, that perpetually burnes with *fire* and *brimstone*. Whereunto as thou shalt be thrust, there shall be such *weeping*, *woes*, and *wailing*, that the cry of the company of *Core*, *Dathan* and *Abiram*, when the earth swallowed them up, was nothing comparable to this howling: nay, it will seem unto thee a *Hell*, before thou goest into *Hell*, but to hear it.

Into which bottomless *Lake*, after that thou art once *plunged*, thou shalt ever be *falling* down, and never meet a bottom: and in it thou shalt ever *lament*, and none shall *pitty* thee: thou shalt alwayes *weep*, for pain of the *fire*, and yet *gnash* thy teeth for the extremity of *cold*. Thou shalt weep to think, that thy miseries are past remedie: thou shalt weep to think, that to *repent* is to no purpose: thou shalt weep to think, how for the shadow

shadow of short pleasures. Thou hast incurred these sorrows of eternall pains: thou shalt weep to see, how that weeping it self can nothing prevail; yea in weeping thou shalt weep more tears, then there is water in the Sea, for the water of the Sea is finite, but the weeping of a Reprobate shall be infinite.

There thy *Laszivious Eyes* shall be afflicted with sights of *ghastly Spirits*: thy *curious Eares* shall be affrighted with hideous noyse of *howling Devils*, and the gnashing teeth of *damned Reprobates*: thy *daintie Nose* shall be cloyed with noysome stench of *Sulphur*: thy *delicate Taste* shall be pained with intolerable hunger: thy *drunken Throat* shall be parched with unquenchable thirst: thy *Mind* shall be tormented, to think how for the love of *abortive pleasures*, which perished ere they budded, thou so foolishly lost *Heavens joyes*, and incurredst *hellish pains*, which last unto eternitie. Thy *conscience* shall ever sting thee like an Adder, when thou thinkest how often Christ by his Preachers offered remission of sins, and the *Kingdome of Heaven* freely unto thee, if thou wouldest but *beleewe and repent*: and how easily thou mightest have obtained mercy in those dayes, how neer thou wast many times to have repented, and yet didst suffer the Devill and the World, to keep thee stil in *impenitency*, and how the *day of mercy* is now past, and will never dawn again.

How shall thy understanding be racked, to consider, how for *momentary riches*, thou hast lost the *eternall Treasure*, and changed heavens felicitie for *hells misery* ! where every part of thy body

without intermission of pain, shall be continually tormented alike.

In these Hellish torments, thou shalt be for ever deprived of the Beatificall sight of God wherein consists the soverain good, and life of the soul. Thou shalt never see light, nor the least sight of joy, but lie in a perpetuall Prison of utter darkness: where shall be no order, but horror: no voice, but of blasphemies and howlers: no noise, but of tortures and tortured: no society, but of the devil and his angels, who being tormented themselves shall have no other ease, but to wreak their fury in tormenting thee. Where shall be punishment, without mercy: sorrow, without succour: crying, without comfort: mischief, without measure: torment, without ease: where the *Worm dyeth not, and the fire is never quenched* Mark. 9. where the wrath of God shall seize upon thy Soul & Body, as the flame of fire doth on the lump of Pitch, or Brimstone. In which flame thou shalt ever be burning, & never consumed: ever dying, & never dead: ever roaring in the Pangs of death, & never rid of those pangs, nor knowing end of thy pains. So that after thou hast endured them so many thousand yeares, as there are grasse on the earth, or sands on the Sea-shore, thou art no neerer to an end of thy torments; then thou wast the first day that thou wast cast into them: yea so far are they from ending, that they are ever but beginning. But if after a thousand times so many thousand yeares, thy damned soul could but conceive a hope, that those her torments should have an end, this would be some comfort to think,



think, that at length an end will come. But as oft as the Mind thinketh of this word, Never, it is as another *Hell*, in the midst of hell.

This thought shall force the damned to cry, *ai, ai*, as much, as if they should say, *ai, ai, ai, ai*. O Lord, not ever, not ever torment us thus, but their consciences shall answer them as an *Eccho*, *ai, ai, ever, ever*. Hence shall arise the dolefull *ai, ai*, wo and alas for evermore.

This is that second death, the generall perfect fulnesse of all cursednesse and misery: which every damned Reprobate must suffer, so long as God and his Saints shall enjoy blisse and felicitie in Heaven for evermore.

Thus far of the misery of man in his estate of corruption, unlesse that he be renewed by Grace in Christ.

Now follows the knowledge of Mans self, in respect of his state of regeneration by Christ.

*Meditations of the state of a Christian reconciled to God in Christ.*

**N**OW let us see, how happie a godly man is, in his state of renovation, being reconciled to God in Christ.

The godly man, whose corrupt nature is renewed by grace in Christ, and become a new creature, is blessed in a threefold respect. 1. in his life. 2. in his death. 3. after death.

I. His blessednesse during this life, is but in part, and that consists in seven things.

1. Because he is conceived of the Spirit. John. 3: 5. in the womb of his Mother the Church.

Gal. 4: 26. and is *born*, not of blood, nor of the will of the flesh; nor of the will of Man but of God, Joh. 1: 13. who in Christ, is his Father Gal. 4: 6, 7. 2 Cor. 9: 8. So that the Image of God his Father is renewed in him every day more and more, Eph. 4: 2, 3, 13. Col. 3: 10.

2. He hath, for the merits of Christ sufferings, all his sins, *originall* and *actuell*, with the guilt and punishment belonging to them, freely and fully forgiven unto him, Rom. 4: 8, 25. Rom. 8: 1, 2. and all the righteousness of Christ. Rom. 4: 5, 19. as freely and fully imputed unto him: and so God is reconciled unto him, 2 Cor. 5: 19. and approveth him as righteous in his sight and account, Rom. 8: 33, 34.

3. He is freed from Satans bondage, Act. 16: 18. Ephes. 2: 2. and is made a brother of Christ, Joh. 20: 7. Rom. 8: 26. a fellow heir of his heavenly Kingdome, Rom. 8: 17. and a spirituall King and Priest Apoc. 5: 10. to offer up spirituall sacrifice to God by Jesus Christ, 2 Pet. 2: 5.

4. God spareth him, as a man spareth his own son, that serveth him. Mal. 3: 17. And this sparing consists in

I. Not taking notice of every fault, but bearing with his infirmities: Exod. 34: 6, 7. A loving Father will not cast his child out of doores in his sicknesse.

II. Not making his punishment when he is chastened, as great as his deserts, Psal. 103: 10.

III. Chastening him moderately, when he seeth that he will not by any other meanes be reclaimed, 2 Sam. 7: 14, 15, 1 Cor. 11: 32.

I.V. Graciously,

IV. *Graciously accepting his endeavour*, notwithstanding the imperfection of his obedience, and so preferring the *willingnesse* of his mind, before the *worthynesse* of his work. 2 Cor. 8: 12.

V. Turning the curses which he deserved, to crosses, and fatherly *corrections*; yea all things, Rom. 8: 28. all *calamities* of this life, Ps. 89: 31, 33. Heb. 2: 10. 2 Cor. 12: 7. death it self 1 Cor. 8: 32. and 15: 54, 55. yea, his very *sins*, unto his good, Luke 22: 32, 33. Psal. 51: 13, 14. Rom. 5: 20.

5. God gives him his *Holy Spirit*, which  
I. *Sanctifieth* him by degrees throughout, 1 Thess. 5: 23. so thath he doth more and more *dye* to sin, and *live* to righteousness, Rom. 8: 9, 12.

II. *Assures* him of his *adoption* and that he is by *Grace* the Childe of God, Rom. 8: 16.

III. *Encourageth* him to come with *boldnes*, and *confidence*, into the presence of God, Heb. 4: 15. Ephes. 5: 12. Gal. 4: 16.

IV. *Moveth* him without *fear*, to say unto him, *Abba Father*, Rom. 8: 15, 16. Zach. 12: 12.

V. *Poureth* into his heart the gift of sanctified prayer, Rom. 8: 26, 27.

VI. *Perfwadeth* him, that both he and his prayers are accepted & heard of God, for *unns* his *Media-* tors sake.

VI. Fills him with  
 { I. Peace of conscience.  
 { II. Joy in the Holy Ghost: in  
 { comparison whereof, all Earthly  
 { joyes seem vile and vain unto  
 { him, Rom. 5: 1. and 14: 17. Rom.  
 { 5: 3.

6. He hath a recovery of his *soveraignty* over the creatures, Psal. 8: 5. &c. Heb. 2: 7, 8. which he lost by Adams fall : and from thence free liberty of using all things 1 Cor. 9: 1. Rom. 14: 14. 1 Tim. 4: 2. &c. Which God hath not *restrained* 1 Cor. 9: 19, 21. so that he may use them with good conscience, 1 Cor. 3: 21, 23. Heb. 8: 7. For to all things in Heaven and Earth he hath a *sure title* in this life, 1 Cor. 3: 23. and he shall have the plenary and peaceable possession of them in the life to come Matt. 25: 34. Hence it is, that all Reprobates are but usurpers of all that they possesse, and have no *place of their own* but Hell, Act. 1: 25.

7. He hath the assurance of Gods Fatherly care and protection, day and night over him ; which care consisteth in three things.

I. In providing all things necessarie for his Soul and Body, concerning this life, and that which is to come : so that he shall be sure ever, either to have enough, or patience, to be content with that he hath, Matt. 6: 23. 2 Cor. 12: 14. Psal. 23. Psalm 34: 1, 10.

II. In that God gives his Holy Angels, as Ministers, a charge to attend upon him alwayes for his good, Heb. 1: 14. yea, in danger, to *pitch their tents about him for his safety*, where-ever he be, Pl. 134: 7. Psalm 91: 11. Yea, Gods protection shall defend him as a *cloud by day, and as a pillar of fire by night* : and his providence shall *hedge him from the power of the Devill*, Isa. 4: 3. Job 1: 10.

III. In that *The eyes of the Lord are upon him, and his eares continually open to see his state* Isa. 34: 15. Gen. 7: 11. Psalm 33: 19. and to hear his complaint,

and

and in his good time, to deliver him out of all his troubles.

Thus far of the blessed estate of the godly, and Regenerated man in this life : Now of his blessed estate in death.

11. *Meditations of the blessed estate of a regenerated man in his death.*

WHEN God sends Death as his Messenger, for the regenerated man, he meets him half the way to Heaven : for his *conversation*, Phil. 3: 20. and *affection* : Col. 3: 1. is there before him. Death is neither strange, nor fearfull unto him. Not strange, because he *dyled daily* 1 Cor. 15: 31. nor fearfull ; because whilest he lived, he was dead ; and his life was *hid with Christ in God*, Col. 3. To die unto him therefore, is nothing else in effect, but to *rest from his labour* in this world, Apoc. 14. to go home to his *Fathers house* ? 2 Cor. 5: 6. John 14: 1. unto the *City of the living God* ; Hebr. 12: 21, &c. the *heavenly Jerusalem*, to an innumerable company of *Angels*, to the *general assembly and Church of the first born*, to God the *Judge of all* : and to the *Spirits of just men made perfect*, and to *Jesus the Mediatour of the New Testament* : Whilest his Body is sick, his Minde is sound : for, God *maketh all his bed in his sickness*, Psalm 41: 3. and strengtheneth him with faith and patience, upon his bed of sorrow. And when he begins to enter into the way of *all the world*, he giveth (like *Jacob*, Gen 49. *Moses*, and *Joshua*) to his Children and friends, godly exhortations and counsels, to serve the true God,

to worship him truly all the dayes of their life: His blessed soul breatheth nothing but blessings, and such speeches as savour a sanctified spirit. As his outward man decayeth so his inward man increaseth, and waxeth stronger. When the speech of his tongue faultreth, the sighs of his heart speak lowder unto God: when the sight of the Eyes faileth, the holy Ghost illuminates him inwardly with abundance of spirituall light. His soul feareth not, but is bold to go out of the body, and to dwell with her Lord, 2 Cor. 5: 8. He sighed out with Paul, *Cupio dissolvi: I desire to be dissolved; and to be with Christ*, Phil. 4: 23. And with David Psal. 42: 2. *As the Hart panteth after the water brooks so panteth my soul after thee, O God: My soul thirsteth for God, for the living God: when shall I come and appear before God?* He prayeth with the Saints, Apoc. 6: 10. *How long, O Lord, which art holy and true? Come Lord Jesus, come quickly.* Apoc. 22: 20. And when the appointed time of his dissolution is come, Job 14: 5. knowing that he goeth to his Father Psalm 31: 5. and Redeemer in the peace of a good conscience, and the assured perswasion of the forgiveness of all his sins, in the blood of the Lamb, he sings with blessed old Simeon Luke 2: 29. his *Nunc dimittis: Lord, now lettest thou thy Servant depart in peace, &c.* and surrenders up his soul, as it were, with his own hands, into the hand of his heavenly Father, saying with David, Psalm 31: 9. *Into thy hands, O Father, I commend my soul for thou hast redeemed me, O Lord thou God of truth.* And saying with Stephen, Act. 7: 59. *Lord Jesus, receive my spirit;* He no sooner yeelds up his sacred Ghost, but immediatly the holy Angels, Marc.

Marc. 8: 10. Act 12: 15. & 27: 25, who attended upon him from his *birth*, unto his *death*, carry and accompany his *soul* unto *Heaven*, Luke 26: 22. as they did the Soul of *Lazarus* into *Abrahams bosome*, which is the Kingdome of Heaven, Mar. 8: 11. Luke 13: 18. Acts 15: 10, 11. Ephes. 1: 10. Hebr. 11: 2. & 10: 6. & 12: 22, 23. Luke 19: 9. whither onely good *Angels* and good *works* do accompany the Soul: the one to *deliver* their *charge*, Psalm 61: 11. Heb. 1: 14. the other to *receive* their *reward*, Rev. 14: 13. & 22: 12. 1 Cor. 6: 5.

The *Bodie* in convenient time, as the sanctified 1 Cor. 6: 15. *Temple* of the *Holy Ghost*, the *members* of *Christ*, nourished by his bodie, Matt. 26: 6. the *price* of the *blood* of the *Sonne of God*, 1 Cor. 6: 10. 2 Pet. 1: 19. is by his fellow brethren reverently laid to sleep in his grave, 1 Thess. 4: 14. Acts 7: 6. and 8: 3. as in the bed of *Christ*, in an assured hope to *awake in the Resurrection* of the just, Dan. 12: 2. Joh. 5: 28, 29. Luke 14: 14. 1 Thess. 4: 16, 17. Apoc. 14: 25. at the last day, to be partaker with the Soul, of life and glory everlasting. And in this respect not onely the souls, but the very bodies of the faithfull also are termed blessed.

Thus far of the blessednesse of the soul and body of the Regenerated man in death. Now let us see the blessednesse of his soul and body after death.

### III. Meditations of the blessed estate of the Regenerated man after death.

THIS state hath three degrees:

1. From the day of Death, to the Resurrection.

2. From

2. From the Resurrection to the pronouncing of the Sentence.

3. After the Sentence, which lasts eternally.

As soon as ever the Regenerated man hath yeelded up his Soul unto Christ, the holy Angels take her into their custody, and *immediatly* carry her into *Heaven*, Luke 10: 22. and there present her before *Christ*, Heb. 1: 14. & 12: 14. where she is crowned with a *Crown of righteousness*; 1 Tim. 4: 8. and glory; not which she hath deserved by her good works, but which God hath promised of his free goodnesse to all those, who of love, have in this life unfainedly served him, and sought his glory, Apoc. 2: 10. 1 Pet. 5.

Oh, what a joy will it be to thy Soul! which was wont to see but misery & sinners, now to behold the face of the God of Glory: yea, to see Christ well comming thee, as soon as thou art presented before him by the holy Angels, with an *Auge bone serve! Well done, and well come good and faithfull servant*, &c. enter into thy Masters joy. And what joy will this be, to behold *thousand thousands of Cherubins, Seraphins, Angels, Thrones, Dominions, Principalities, Powers*, Col 1: 6. Eph. 1: 21. All the *holy Patriarches, Priests, Prophets, Apostles, Martyrs, Professors*: and all the souls of thy Friends, Parents, Husbands, Wives, Children, and the rest of Gods Saints, who departed before thee in the true faith of Christ, standing before Gods Throne in blisse & glory? if the Queen of Sheba, beholding the glory and attendance given to Solomon, was as it were ravished therewith, brake out and said. *Happy are thy men, happy are those thy ser-*  
vants,



wants, which stand ever before thee, and hear thy wisdom, 1 King 10. How shall thy soul be ravished to see her self by grace admitted to stand with this glorious Company, to behold the blessed Face of Christ, and to hear all the treasures of his Divine wisdom! How shalt thou rejoyce to see so many thousand thousands wellcomming thee into their heavenly Society! for as they all rejoyced at thy conversion; so will they now be much more joyfull to behold thy Coronation; and to see thee receive thy Crown, which was laid up for thee against thy coming, 1 Tim. 4: 8. For there the Crown of Martyrdome shall be put on the head of a Martyr, who for Christs Gospels sake indured torments: the Crown of Virginity on the head of a Virgin, which subdued Concupiscence: the Crown of Piety and Chastity on the head of them, who sincerely professed Christ, & kept their wedlock-bed undefiled: the Crown of good works on the good Alms givers head, who liberally relieved the poor: the Crown of incorruptible glory on the head of those Pastors, who by their preaching and good example, have converted souls from the corruption of sin, to glorifie God in holinesse of life. Who can sufficiently expresse the rejoycing of this Heavenly Company, to see thee thus crowned with glory, arrayed with the shining Robe of righteousness, and to behold the Palm of victory put into thy hand? Apoc. 7: 9. O what gratulation will there be, that thou hast escaped all the world, the snares of the Devil, the pains of hell, and obtained with them thy eternall rest and happiness? for there every one joyeth as much in anothers

another's happinesse, as in his own, because he shall see him as much loved of God, as himself. Yea, they have as many distinct joyes, as they have companions of their joy. And in this joyfull blessed state, the Soul resteth with *Christ* in Heaven, till the *Resurrection*, when as the number of her fellow-servants and Brethren be fulfilled, which the Lord tearmeth but a little season.

The second degree of mans blessednesse after death, is from the *Resurrection*, to the pronouncing of the full Sentence: For at the last day

L The Elementary Heavens, Earth, and all things therein, shall be *dissolved and purifed with fire*, 2 Pet. 3: 10, 12, 13.

II. At the sound of the *last Trumpet* or *voice of Christ the Archangel*; the very same bodies which the *Elect* had before (though turned to dust and earth) shall rise again, 1 Cor. 15: 52. 1 Thess. 4: 16. John. 5: 28. Ezech. 37. Rom. 1: 12. Rom. 5: 27. 1 Cor. 16: 22. Phil. 3: 10, 11. 1 Thess. 4: 17. Matt. 19: 30. And in the same instant, every mans Soul shall re-enter into his own body, by vertue of the *Resurrection* of *Christ* their head, and be made alive, and rise out of their graves, as if they did but awake out of their beds. And howsoever Tyrants bemangled their bodies in pieces, or consumed them to ashes; yet shall the *Elect* finde it true at that day, that *not a hair of their head is perished.* (a)

III. They shall come forth out of their graves, like so many *Josephs* out of Prison: or *Daniels* out of

(a) *Par est potestas Dei ad instituendos homines, Athenagor.*

of the Lions den Dan. 4: 12. 1 Theff 4: 14 or  
*Jenahs* out of the Whales belly.

IV. All the bodies of the Elect being thus made  
 alive, shall arise in that perfection of nature, where-  
 unto they should have attained by their naturall  
 temperament, if no impediment had hindred,  
 Psal. 65: 20. and in that vigour of age, that a perfect  
 man is at, about three and thirty years old, each in  
 their proper sex. (a) Whereunto *Divines* think the  
 Apostle alludeth, when he saith: *Till we all come*  
*unto a perfect man, unto the measure of the age (or*  
*stature) of the fulnesse of Christ.* Whatsoever im-  
 perfection was before in the body, (as blindnesse,  
 lamenesse, crookednesse) shall then be done away.  
 Jacob shall not halt, nor Isaac be blind, nor Leah  
 blear-eyed, nor Mephibosheth be lame: for if David  
 would not have the blind & lame to come into his  
 house, much lesse will Christ have blindnesse and  
 lamenesse to dwell in his heavenly Habitation.  
 Christ made all the Blind to see, the Dumb to  
 speak, the Deaf to hear, the Lame to walk, &c. that  
 came to him to seek his grace on earth: much  
 more will he heal all their imperfections, whom  
 he will admit to his glory in heaven. *Among those*  
*Tribes, there is not one feeble, but the Lame man shall*  
*leap as an Hart, and the Dumb mans tongue shall sing.*  
 Psalm 103: 27. Isa. 35: 5. And it is very probable,  
 that seeing God created our first parents, not In-  
 fants, or Old men, but of a perfect age, or stature;  
 the

(a) *Tertul. de Resurrect. c. 6. Hier. Epi. 27. & 61. Aug.*  
*lib 22. de Civit. Dei cap. 17. & omnes Theologi in 4. Sent.*  
*dist. 44. Ita communiter credunt Theologi in 4. Sent. dist. 44.*  
*Vide Aug. de Civit. Dei lib. 22. cap. 15. & 16.*

the *anaplasis*, or new creation from death, shall every way be more perfect, then the *plasis*, or first frame of man, from which he fell into the state of the dead. Neither is it like, that Infancy being imperfection, & old age corruption, can well stand with the state of a perfect glorified body.

V. The bodies of the Elect being thus raised, shall have foure most excellent & supernaturall qualities: For,

1. They shall be raised in power 1 Cor. 15: 43. whereby they shall for ever be freed from all wants and weakneses, and inabled to continue, without the use of meat, drink, sleep, and other former helps

2. In incorruption, 1 Cor. 15: 41. Isa. 65: 20. whereby they shall never be subject to any manner of imperfections, blemish, sicknes, or death,

3. In glory, whereby their bodies shall *shine as bright as the sun in the firmament*, Matt. 13: 43. Dan. 12: 3. Luke 9: 31. Zach. 9: 16. 1 Thess 4: 17. and which being made transparent, their souls shall shine thorow, far more glorious then their bodies. Three glimpses of which glory were seen; First, in *Moses face*. Exod. 34: 27. Secondly, in the transfiguration. Matt. 17. Thirdly, in *Stephens countenance*. Act. 6: 15. Three instances and assurances of the glorification of our bodyes, at that glorious Day. Then shall David lay aside his Shepherds weed, 1 Sam. 18: 4. & put on the robe of the Kings Son, Jesus, not Jonathan. Then every true Mordecai ( who mourned under the Sackcloth of this corrupt flesh ) shall be arrayed with the Kings Royall apparell Hest. 6: 14. and have the Crown Royall

Royall set upon his head, that all the world may see, how it shall be done to him, whom the King of kings delighteth to honour. If now the rising of one Sun makes the morning so glorious, how glorious shall that Day be, when innumerable millions of millions of the bodies of Saints and Angels shall appear more glorious then the brightness of the Sun! the Body of Christ in glory surpassing all.

4. In Agility, (a) whereby our bodies shall be able to ascend, and to meet the Lord at his glorious comming in the ayr, as Eagles flying unto their blessed carkisse. To this agilitie of the Saints glorious bodies, the Prophet alludes Isa. 40:31. saying, They shall renew their strength: they shall mount up with wings as Eagles: they shall run, and not be weary: they shall walk, and not faint. And to this state may that saying of wisdome be referred. In the time of their vision they shall shine, and run to and fro, as sparks among the stubble.

And in respect of these foure (b) qualities, Paul calleth the raised bodies of the Elect, *Spirituell*: for they shall be spirituall in qualities, but the same still in substance.

And howsoever sinne & corruption make a man in this state of mortality, lower then Angels: yet surely, when God shall thus crown him with glory and honour? Psalm 8:5. I cannot see how man shall be any thing inferiour to Angels. For  
are

(a) Ubi volat spiritus, ibi erit corpus, Aug.

(b) Spirituallia post resurrectionem erunt corpora, non quia corpora non esse desistant, sed quia spiritu vivificante subsistant. Aug. l. 23. de civit. Dei, c. 23.

are they Spirits? So is Man also, in respect of his Soul; yea, more then this: they shall have also a spirituall body, *fashioned like unto the glorious body of the Lord Jesus Christ*, Phil. 3: 21. in whom mans nature is exalted by a personall union, into the glory of the Godhead, Heb. 2: 16. and individuall society of the blessed Trinity: An honour which he never vouchsafed Angels. And in this respect man hath a prerogative above them; Nay, they are but spirits appointed to be Ministers unto the Elect Heb. 1: 14. Psal. 91: 11. and as many of them, who at the first disdained this office, and would not keep their first standing, Jude vers 6. 2 Pet. 2: 4 were for their pride hurled into hell. This lesseneth not the dignity of Angels, but extols the greatnesse of Gods love to Mankind.

But as for all the Elect, who at the second, & sudden coming of Christ, shall be found quick and living, 1 Pet. 3: 10, 11, 18. 1 Cor. 15: 51. the fire that shall burn up the corruption of the world, and the works therein, shall in a *moment*, in the *twinkling of an eye*, overtake them as it finds them, either grinding in the Mill of provision, or walking in the fields of pleasure, or lying in the bed of ease Luke 17: 34. and so (burning up their drosse and corruption) of mortall make them immortall bodies; and this change shall be unto them instead of death.

(a) Then shall the Soul with joyfulness greet her body, saying; Oh well met again, my *deare sister*! How sweet is thy voyce! how comely is thy countenance.

(a) The Elect Soules Apostrophe to her body, at her first meeting in the Resurrection. Can. 8: 14.

countenance, having lien hid so long in the clefts of the rocks, and in the secret places of the grave ! Thou art indeed an habitation fit, not onely for me to dwell in; but such as the Holy Ghost thinks meet to reside in, as his temple for ever. The Winter of our afflictions is now past : the storm of our misery is blown over and gone. The Bodies of our Elect Brethren appear more glorious, then the Lilly-flowers on the earth : the time of singing Hallelu-ah is come : and the voyce of the turtle is heard in the Land. Thou hast been my Yokefellow in the Lords labours, and companion in persecution and wrongs, for Christ and his Gospels sake, now shall we enter together into our Masters joy. As thou hast borne with me the Crosse, so shalt thou now weare with me the Crown. As thou hast with me sowed plenteously in tears, so shalt thou reap with me abundantly in joy. O blessed, ay blessed be that God ! who ( when yonder reprobates spent their whole time in pride, fleshly lust, eating, drinking, & prophane vanitie ) gave us grace to joyyn together in watching, fasting, praying, reading the Scriptures, keeping his Sabbaths, hearing sermons, receiving the Holy Communion, relieving the poor ; exercising ( in all humility ) the works of Piety to God ; & walking conscionably in the duties of our calling, towards men. Thou shalt anon hear no mention of thy sins, they are *mitted & covered*, Psalm 32: 1, 8. but every good work which thou hast done for the Lords sake, shall be rehearsed & rewarded. Cheere up thy heart, for thy *Judge is flesh of thy flesh, and one of thy bone*. Lift up thy head, behold, these

glorious Angels, like so many Gabriels Dan. 9: 21. &c. flying towards us, to tell us that the day of our Redemption is come, & to convey us in the clouds, to meet our Redeemer in the Air, Luk. 11: 28. Lo, they are at hand. *Arise therefore, my Dove, my Love, my fair one, & come away,* Cant. 2: 1, 3. And so like Roes, or young Harts, they run with Angels towards Christ, over the trembling Mountains of Bether.

VI. Both quick and dead, being thus revived and glorified, shall forthwith (by the Ministry of Gods Holy Angels) Luk. 7: 34, 35, 36. be gathered from all the quarters and parts of the world, and caught up together in the Clouds, to meet the Lord in the Air, 1 Thess. 4: 17. and so shall come with him, as a part of his glorious train, to judge Reprobate & evill angels, 1 Cor. 6: 1, 3. The twelve Apostles shall sit upon twelve Thrones (next Christ) to judge the twelve Tribes, who refused to hear the Gospell preached by their Ministry. And all the Saints (in honour and order) shall stand next unto them, as Judges also, to judge the evill angels, & earthly minded men. And as every of them received grace in this life, to be more zealous of his glory, & more faithfull in his Service, then others: so shall their glory and reward be greater then others in that Day Apoc. 22: 12. Rom. 1: 26. & 2: 2. & 6: 16. Joh. 24: 46.

The place where they shall be gathered unto Christ, and where Christ shall sit in Judgment, shall be in the Air, 2 Thess. 4: 12. over the Valley of Jehoshaphat, by Mount Olivet, neer unto Jerusalem Eastward from the Temple: as it is probable for four reasons.

1. Because



I. Because the holy Scripture seems to intimate so much in plain words, Joël. 3:1,2,&c. vers. 11,12. *I will gather all Nations in the valley of Jehoshaphat: and plead with them there, Cause thy mighty ones to come down. O Lord, let the Heathen be wakened, and come up to the Valley of Jehoshaphat: for there will I sit to Judge all the Heathen round about.* Jehoshaphat signifieth, The Lord will judge. And this valley was so called from the great victory which the Lord 2 Chron. 20: 22. gave Jehoshaphat, and his people over the *Ammonites*, *Moabites*, and inhabitants of *Mount Seir*: Which victory was a type of the small victory, which Christ, the supreme Judge, shall give his Elect, over all their enemies in that place, at the last Day, as all the Jewes interpret it. See Zac 14:4,5. all agreeing that the place shall be thereabout.

II. Because that as Christ was (a) thereabout crucified, and put to open shame: so over that place, his glorious Throne should be erected in the Air, when he shall appear in Judgement, to manifest his Majesty and glory. For it is meet that Christ should in that place judge the world, with righteous judgement, where he himself was unjustly judged and condemned.

III. Because that seeing the Angels shall be sent together the Elect, from the four winds

D 2

from

(a) Neer this valley was Mount Moriah, where Abraham sacrificed Isaac Gen. 22. Jacob saw Angels ascending and descending on a ladder, Genesis 28. The Angel put up his sword, and fire from heaven burnt the Sacrifice in Arahahs floor, 2 Samuel 24. Solomon builded the Temple, 2 Chron 3:1. Christ preached the Gospel, suffered his passion, and entered into his glory; Carab. in Genesis 28.

from one end of Heaven, to the other : It is most probable, that the place whither they shall be gathered to, shall be neer Jerusalem, and the valley of Jehoshaphat : which (a) Cosmographers describe to be in the midst of the superface of the earth. If the *termini à quibus*, be the four parts of the World ? the *terminus ad quem*, must be about the Center.

IV. Because the Angels told the Disciples, that as they saw Christ ascend from Mount Olivet, which is over the *Valley of Jehoshaphat* : so he shall in like manner come down from heaven. This is the opinion of Aquinas, and all the School-men, except Lombard and Alexander Hales. (b)

V. Lastly, when Christ is set in his glorious Throne, and all the many thousands of his Saints and Angels, shining more bright then so many Suns in glory, sitting about him : and the body of Christ, in glory and brightnesse surpassing them all : (The Reprobates being separated, and remaining beneath upon the Earth : (c) for the right hand signifieth a blessed, the left hand a cursed Estate) Christ will first pronounce the sentence of absolution and blisse upon the Elect. First, because he will thereby encreate the grief of the reprobate, that shall hear it : Secondly, to shew himself more  
prone

(a) *The Sea beyond Jorden toward Tyrus, cutteth the middest of the world. And Ezech. saith of Jerusalem, In mediogenitium posui eam.* (b) *That from Sion, as from a center, the Law should be published to all nations, and there all nations shall be judged according to the Law, Rom. 2:12. Act. 1:11. Richardus de Villa nova. Thom. in 12. 22. Dist. 47. 41. Matth. 25:31. Jude v. 14.*

(c) *Apo. 20:11, 12. Matth. 19:28. Ililar. in Cant. 21. Muselm, in Matth. c.25. Psal. 145:9. Isa. 8:22.*

prone to Mercy, then to Judgement. (a) And thus from his Throne of Majesty in the Air, he shall (in the sight and hearing of all the World) pronounce unto his Elect. Come ye blessed of my Father, inherit the Kingdome, prepared for you, from the beginning of the world: for, &c.

Come ye, Here is our blessed union with Christ; and by him, with the whole Trinity.

Blessed, Here is our absolution from all sins, and our plenary endowment with all grace and happiness.

Of my Father, Here is the Author, from whom by Christ, proceeds our felicity.

Inherit, Here is our Adoption.

The Kingdome, Behold our Birthright and possession.

Prepared, See Gods Fatherly care for his chosen.

From the foundation of the World, O the free, eternall, unchangeable Election of God!

How much are those souls bound to love God, who of his meer good will and pleasure, chose and loved them, before they had done either good or evill? Rom. 9: 11.

For I was hungry, &c. O the Goodnesse of Christ, who takes notice of all the good works of Children, to reward them! How great is his love to poor Christians, who takes every work of mercy done to them for his sake, as if it had been done to himself! Come ye to me, in whom ye have beleaved, before ye saw me: John 20: 25. 1 Pet. 1: 8. and whom ye have loved and sought for, with so much devotion, and through so many tribulations. Come

D 3

now,

(a) *Ad pœnas tardus Deus est, ad præmia velox.*

now, from labour to rest: from disgrace, to glory: from the jaws of death, to the joyes of eternall Life. For my sake ye have been *railed upon, reviled, and cursed*, Matt. 5: 12. But now it shall appear to all those cursed Esaus, that you are the true Jacobs, that shall receive your Heavenly Fathers blessing: and blessed shall you be. Your *Fathers, Mothers, and neereſt kindred* forsook, and cast you off, for my Truths sake, which you maintained, Psalm. 27: 10. Mark. 19: 29. but now my Father will be unto you a Father, and you shall be his Sons and Daughters for ever. You were cast out of your *lands and livings*, and *forſooke all for my sake and the Gospels*, John 20: 27. 2 Cor. 6: 10. But that it may appear that you have not lost your gain, but gained by your losse: in stead of an Earthly inheritance and possession, you shall possesse with me the inheritance of my heavenly Kingdome here you shall be for love, Sons: for birth-right Heires: for dignity, kings: for holinesse, Priests: and you may be bold to enter into the possession thereof now, because my Father prepared, and kept it for you, ever since the *first foundation of the world was laid*.

Immediately after his Sentence of absolution and benediction, every one receiveth his Crown which Christ the righteous Judge puts upon their heads, as the reward which he hath promised of his grace and mercy, unto the Faith and *good works* of all them that loved *that his appearing*, 2 Tim. 4: 8. 1 Pet. 5: 4. Apoc. 4: 4. Then every one taking his *Crown* from his *Head*, shall lay it down (as it were) at the feet of Christ, Apoc. 4: 10.

And prostrating themselves, shall with one heart and voyce, in an Heavenly sort and consort say, Praise, and Honour, and glory, and Power, and Thanks be unto thee. O blessed Lamb, who sittest upon the Throne, wast killed, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and Nation, and hast made us unto our God, Kings and Priests, to reign with thee in thy kingdome for evermore. Amen.

Then shall they sit in their Thrones and order, as Judges of the Reprobates, and evill angels, by approving, and giving testimony to the righteous sentence and judgement of Christ, the Supream Judge, 1 Cor. 6: 1, 2, 3, &c. Matt. 19: 28.

After the pronouncing of the Reprobates sentence and condemnation, Christ will performe two solemne Actions.

I. The presenting of all the Ele&t unto his Father, John 17: 12, 14, 23, 24. Behold, O righteous Father, these are they whom thou gavest me, I have kept them, and none of them is lost: I gave them thy Word, and they beleaved it. & the World hated th m, because they were not of the World, even as I was not of the World. And now, Father, I will that those whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know, that thou hast sent me, and that thou hast loved them, as thou hast loved me: John 12: 16.

II. Christ shall deliver up the Kingdome to God, even the Father, 1 Cor. 15: 24. that is,

shall cease to execute his office of Mediatorship whereby as he is King, Priest, Prophet, and Supreme head of the Church, he suppressed his Enemies and ruled his faithful people by his Spirit, Word and Sacraments. So that his Kingdome of Grace over his Church in this World ceasing, he shall rule immediately as he is God, equall with the Father, and the Holy Ghost, in his Kingdome of Glory for evermore. Not that the dignity of his Manhood shall be any thing diminished: but that the glory of his Godhead shall be more manifest: so that as he is God, he shall from thenceforth, in all fulnesse, without all externall means, rule all in all.

From this Tribunall seat, Christ shall arise, and with all his glorious company of Elect Angels and Saints, he shall go up triumphantly in order and array, unto the heaven of heavens, with such a heavenly noise and Musick: that now may that song of David be truly verified, *God is gone up with a triumph, the Lord with the sound of the Trumpets, Sing praises to God, sing praises, sing praises unto our King, sing praises: for God is the King of all the earth, he is greatly to be exalted*, Ps. 47: 5, 6. And that marriage song of John. *Let us be glad and rejoyce, and give honour to him: for the Marriage of the Lamb is come, and his Wfe hath made her self ready. Allelujah: for the Lord God omnipotent reigneth*, Rev. 19: 5, 6, 7.

The third and last degree of the blessed state of a regenerated Man after death, begins after the pronouncing of the sentence, and lasteth eternally without all end.

*Meditations of the blessed estate of a Regenerated Man in Heaven, after he hath received his Sentence of Absolution, before the Tribunal seat of Christ, at the last Day of Judgement.*

Here my Meditation dazeleth, and my pen falleth out of my hand: the one being not able to conceive, nor the other to describe that most excellent blisse, and eternall weight of glory (whereof *all the afflictions of this present life are not worthy,*) 2 Cor. 4: 17. Rom. 8: 18. which all the Elect shall with the blessed Trinity enjoy, from that time that they shall be received with Christ as joynt heires, into that everlasting Kingdome of joy Rom. 8: 17. Notwithstanding, we may take a scantling thereof thus.

The holy Scriptures set forth (to our capacity) the glory of our eternall and heavenly life after death, in four respects.

1. Of the Place.
2. Of the Object.
3. Of the Prerogatives of the Elect there.
4. Of the effects of those Prerogatives.

*1. Of the Place.*

The place is the *Heaven of heavens*, 1 King. 8. or the *third Heaven*, called Paradise 1 Cor. 2: 24. whither Christ (in his humane nature), ascended *far above all visible Heavens. The Bride-rooms Chamber*, Psalm 19: 5. Matth. 25: 10. which by the firmament, as by an azured curtain, hangled with glittering stars and glorious planets, is hid, that we cannot behold it with these

corruptible eyes of flesh. The Holy Ghost (framing himself to our weaknesse) describes the glory of that place, which no man can estimate, by such things as are most precious in the estimation of man: And therefore likeneth it to a great and holy City, named the Heavenly Jerusalem: Apoc. 21:2, &c. Verse 24. & 27. Verse 18. Verse 11. Verse 29, 23. Where *only God, and his people, who are saved and written in the Lambs Book do inhabit: all built of pure gold, like unto cleer glasse or Cristall: the walls of Jasper stone, the foundation of the walls with twelve manner of precious stone, having twelve gates, each built of one pearl; three gates towards each of the four corners of the world: and at each gate an Angel, (as so many Porters) that no unclean thing should enter into it. It is foursquare, therefore perfect: the length, the breadth and height of it are equall, 12000. furlongs every way; therefore glorious and spacious: Thorow the middest of her streets ever runneth a pure River of the water of life; as Cristall, therefore wholesome, Vers 21, 13, 12, 27, 16. And of either side of the River, is the Tree of Life, ever growing, which bears twelve manner of fruits, and gives fruit every moneth: therefore fruitfull. And the leaves of the Tree are health to the Nations: therefore healthy, Apoc. 22: 1, 2. There is therefore no place so glorious by creation, so beautifull with delectation, so rich in possession, so comfortable for habitation. For there the king, is Christ: the Law, is love: the honour, verity: the peace, felicitie: the life, eternitie. There is light without darknesse: mirth, without sadnesse; health, without sicknesse: wealth, without want: credit without*



without disgrace: beauty, without blemish; ease, without labour; riches, without rust: blessedness, without misery; and consolation that never knoweth end. How truly may we cry out (with David) of this City? *Glorious things are spoken of thee, O thou City of God*, Psalm 87:3. & yet all these things are spoken but according to the weakenesse of our capacity. For heaven exceedeth all this in glory so far, as that no tongue is able to expresse, nor heart of man to conceive the glory thereof, 2 Cor. 12:4. 1 Cor. 2:4. as witnesseth Paul who was in it, and saw it. O let us not then dote so much upon these wooden cottages and houses of moulding clay, which are but the Tents of ungodlinesse, and habitations of sinners! but let us look rather, and long for this *Heavenly City, whose builder and maker is God*: which he (who is not ashamed to be called our God) hath prepared for us, Heb. 11:10. Heb. 11:16.

## II. Of the Object.

**T**He blissefull and glorious object of all intellectual and reasonable creatures in Heaven, in the Godhead, in Trinity of Persons: without which, there is neither joy, nor felicity, but the very fullness of joy consisteth in enjoying the same.

This Object we shall enjoy two wayes.

I. By a Beatificall vision of God.

II. By possessing an immediate communion with his divine nature.

The (a) *beatificall vision of God*, is that onely,

D 6

that

(a) *Visio Dei beatifica sola est summum bonum nostrum.*  
 Aug lib. de Tri c. 13.

that can content the infinite mind of man. (a) For every thing tendeth to his center, God is the center of the soul: therefore (like Noahs Dove) she cannot rest, nor joy, till she return and enjoy him.

All that God bestowed upon Moses, could not satisfie his mind, unlesse he might see the face of God. Therefore the whole Church prayeth so earnestly: *God be mercifull unto us, and blesse us and cause his face to shine upon us*, Psal. 67: 1. and 80: 19. When Paul once had seen this blessed sight, he (ever after) counted all the riches and glory in the world (in respect of it) to be but dung, Phil. 3: 8, 11. and all his life after was but a sighing out (*cupio dissolvi*) *I desire to be dissolved, and to be with Christ*, Phil. 1: 23. And Christ prayed for all his Elect in his last prayer, that they might obtain this blessed vision; *Father, I will that they which thou hast given me, be (where?) even where I am: (to what end!) that they may behold that my glory, &c.* Joh. 17: 24. If Moses face did so shine, when he had been with God but fourty dayes, & seen but his back-parts, Exod. 42: 39. Exod. 33: 13. How shall we shine, when we shall see him face to face for ever, and *know him as we are known, and as he is?* 1 Cor. 13: 12. 1 Cor. 3: 12. 1 John 3: 2. Then shall the soul no longer be tearmed Marah, bitterness; but Naomi, beautifulnesse, for the Lord shall turn her *shara bitternessse, to eterna!l beauty and blessednesse*, Ruth. 1: 20.

The second means to enjoy this object is, by having

(a) *Fecisti nos domine ad te: inquietum est cor nostrum donec requiescat in te*, Aug. conf. lib. 1. cap. 3. &c.

having an immediat, and an eternall communion with God in Heaven. This we have, first, by being (as members of Christ) united to his Manhood, and by the manhood personally united to the Word, we are united to him, as he is God: and by his Godhead to the whole Trinity. Reprobates at the last day shall see God (as a just Judge) to punish them: but (for lack of this Communion) they shall have neither grace with him, nor glory from him: For want of this Communion, the Devils (when they saw Christ) cryed out *Quid nobis tecum? What have we to do with thee, O Son of the most high God?* Mark. 5: 7. But (by vertue of this Communion) the penitent soul may boldly go and say unto Christ (as Ruth unto Booz) *Spread, O Christ, the wing of thy garment of thy mercy over thine handmaid: for thou art my kinsman*, Ruth. 5: 9. This Communion God promised *Abraham*, when he gave him himself for his great reward. And Christ prayeth for his whole Church to obtain it. This Communion Saint Paul expresth in one word, saying: *that God shall be all in all unto us*, 1 Cor. 15: 28. Indeed, God is now all in all unto us: but by meanes, and in a small measure. But in heaven, God himself immediately (in fulnesse of measure, without all meanes) will be unto us all the good things, that our souls and bodies can wish or desire. He himself will be salvation, and joy to our souls: life & health to our bodies: beauty to our eyes: musick to our ears: honey to our mouths: perfume to our nostrils: meat to our bellies: light to our understanding: contentment to our wils: and delight to our hearts, and what

can be lacking, where God (a) himself will be the soul of our souls: Yea, all the strength, wit, pleasures, vertues, colours, beauties, harmony and goodnessse, that are in men, beasts, fishes, fowls, trees, herbs, and all creatures, are nothing but sparkles of those things, which are in infinite perfection in God. And in him we shall enjoy them in a far more perfect and blessed manner. He himself will then supply their use: nay the best creatures (which serve us now) shall not have the honour to serve us then:

There will be no need of the Sun, nor of the Moon to shine in that City Apoc. 21: 23. for the glory of God doth light it. No more will there be any need, or use of any creature, when we shall enjoy the Creator himself.

When therefore we behold any thing that is excellent in any Creature, let us say to our selves: How much more excellent is he, who gave them this excellency! When we behold the wisdom of men, who overrule creatures stronger than themselves; outrun the Sun and Moon in discourse, prescribing many yeares before, in what course they shall be eclipsed: let us say to our selves, how admirable is the (b) Wisdom of God, who made men so wise! When we consider the strength of Whales and Elephants, the tempest of Winds, and terrour of Thunder, let us say to our selves: How strong, how mighty, how terrible is that God, that makes

(a) *Anima anima erit Deus*, Bern. *Non potest summus rerum conditor in se non habere, quæ rebus secundis dediti quemadmodum, sol astris.* Hugol 4. de anima. cap. 14. Apo. 21. 23.

(b) *Seneca de beneficiis*, lib. 2. cap. 16.

makes these mighty and fearfull Creatures? When we taste things that are delicately sweet, let us say to our selves: O how sweet is that God, from whom all these creatures have received this sweetness! When we behold the admirable colours which are in Flowers, and Birds, and the lovely beauty of Women, let us say: How fair is that God, that made these so fair!

And if our loving God hath thus provided us so many excellent delights, for our passage thorow this *Bochim*, Judg. 2: 5. or valley of tears, what are those pleasures which he hath prepared for us, when we shall enter into the Palace of our Masters joy? How shall our souls be there ravished with the love of so lovely a God? So glorious is the object of heavenly Saints. So amiable is the sight of our gracious Saviour.

### III. *Of the Prerogatives, which the Elect shall enjoy in Heaven.*

**B**Y reason of this Communion with God, the Elect in Heaven shall have four superexcellent prerogatives.

1. They shall have the *Kingdome of Heaven for their inheritance*, Matt. 25. 1 Pet. 1: 4. Eph. 2: 4. Heb. 12: 22. and they shall be free Denizons of the *heavenly Jerusalem*. S. Paul (by being a free Citizen of Rome) escaped whipping, Act. 22: 25. but they who are once free Citizens of the heavenly Jerusalem, shall ever be freed from the whip of eternall torments. For this freedome was bought for us, not with a *great sum of money*, Act. 22: 28. but with the precious blood of the  
Son

Son of God, 1 Pet. 2: 19. Apoc. 5: 20. 1 Pet. 2: 9. Rom. 12: 10.

II. They shall be all *Kings*, and *Priests* 1 Pet. 2: 5. Heb. 13: 5. (Spirituell Kings) to reign with Christ, and to triumph over Satan, the World, and Reprobates: and spirituall Priests, to offer unto God the spirituall Sacrifice of Praise and Thanksgiving for evermore. And therefore they are said to wear both Crowns and Robes. O what a comfort is this to poore Parents, that have many Children! If they breed them up in the feare of God, to be true Christians: then are they Parents to so many Kings and Priests.

III. Their bodies shall shine as the brightness of the Sun in the firmament: like the glorious body of Christ, which shined brighter then the Sun at noon, Matt. 13: 43. when it appeared to Paul, Phil. 3: 21. Acts 12: 6. A glimpse of which glorious brightness appeared in the bodies of Moses and Elias, transfigured with our Lord in the holy Mount, Luk. 9: 13. Mark. 9: 3. Therefore (saith the Apostle) it shall rise a *glorious body*: yea, a spirituall body 1 Cor. 15: 43, 44. not in substance, but in qualitie: preserved by spirituall means, and having (as an Angel) agility to ascend or descend. O what an honour is it, that our bodies (falling more vile than a carrion) should thus arise in glory, like unto the body of the Son of God, 1 Thess. 4: 1.

IV. Lastly, they (together with all the holy Angels) there keep (without any labour to distract them) a perpetuall Sabbath, to the glory, honour, and praise of the blessed Trinity, for the creating, redeeming, and sanctifying of the Church: and for

his

his power, wisdom, justice, mercy, and goodnesse, in the government of Heaven and Earth. When thou hearest a sweet Consort of Musick, meditate how happy thou shalt be, when (with the Quire of Heavenly Angels and Saints), thou shalt sing a part in that spirituall Allelujah, on that eternall blessed Sabbath, where there shall be such variety of pleasures, and satiety of joyes; as neither know tediousnesse in doing, nor end in delighting.

IV. Of the effects of these Prerogatives.

*From these Prerogatives there will arise to the Elect in heaven five notable effects.*

They shall *know* God, with a perfect knowledge, (a) 1 Cor. 13:10. so far as Creatures can possibly comprehend the Creator. For there we shall see the Word, the Creator; and in the Word, all creatures that by the Word were created: (b) so that we shall not need to learn (of the things which were made,) the knowledge of him by whom all things were made. The *excellentest* creatures in this life, are but as a *dark vail*, drawn betwixt God and us: but when this vail shall be drawn aside, then shall we see God face to face, and know him, as we are known, 1 Cor. 13:11. 2 Cor. 3:16. (c)

We shall know the power of the Father, the wisdom of the Son, the Grace of the Holy Ghost; and the indivisible nature of the blessed Trinity. And

(a) *Aug. soliloqn. cap. 36.* (b) *Nihil notum in terra, nihil notum in caelo.* (c) *Res vera sunt in mundo invisibili umbra trum. Herm.*

And in him we shall know, not onely all our friends (who dyed in the faith of Christ) but also all the faithfull that ever were, or shall be. For,

I. Christ tells the Jewes, Luke 23: 28. that they shall see *Abraham, Isaac, and Jacob*; and all the *Prophets in the kingdome of God*: therefore we shall know them.

II. Adam in his innocency, knew Eve to be *bone of his bone*, and *flesh of his flesh*, Gen. 2: 13. as soon as he awaked: much more then shall we know our kindred, when we shall awake perfected and glorified in the resurrection.

III. The Apostles knew Christ after his resurrection, and the *Saints which rose with him, and appeared in the holy City*, Matt. 27: 53.

IV. *Peter, James, and John*, Matt. 17: 4. knew *Moses and Elias* in the transfiguration: how much more shall we know one another, when we shall be all glorified?

V. *Dives* knew *Lezarus* in *Abrahams bosom*. Luke 16: 23. much more shall the Elect know one another in Heaven.

VI. Christ saith, Matt. 19: 28. that the *twelve Apostles shall sit upon twelve Thrones, to judge* (at that day) *the twelve Tribes*: therefore they shall be known, and consequently the rest of the *Saints*. 1 Cor. 9: 2, 3.

VII. Paul saith that at that day *we shall know one another as we are known of God*, 1 Cor. 13: 12. and Augustin (a) (out of this place) comforteth a Widow, assuring her, that as in this life, she saw her husband with externall eyes, so in the life to come, she should know

(a) *August. ad Italicam viduam. Epist. 6.*



know his heart, and what were all his thoughts and imaginations. Then husbands and wives, look to your actions and thoughts : *For all shall be made manifest one day.* See 1 Cor. 4: 5.

VIII. The faithfull in the Old Testament are said to be gathered to their Fathers, Gen. 25: 35. 1 King 12. therefore the knowledge of our friends remains.

IX. *Love never falleth away*, 1 Cor. 13: 8. therefore knowledge, the ground thereof, remains in another life.

X. Because the last day shall be a declaration of the just judgement of God: Rom. 2: 5. Apoc. 21: 12. Eccl. 12: 14. Rom. 2: 16. when he shall reward every man according to his works : & if every mans works be brought to light, much more the worker. And if wicked men shall account for every idle word, Matt. 12: 36. much more shall the idle speakers themselves be known. And if the persons be not known, in vain are the works made manifest. Therefore (saith the Apostle) *Every man shall appear, to account for the works that he hath done in his body*, 2 Cor. 5: 10. &c. See Wisdome, Chap. 5. vers. 1. Though the respect of diversities of degrees and callings in Magistracy, Ministry, and Oeconomy shall cease; yea, Christ shall then cease to rule, as he is Mediator, and rule all in all, as he is God equal with the Father, and the holy Ghost, 1 Cor. 15: 24, 28.

I. The greatest knowledge that men can attain unto in this life, comes as far short of the knowledge, which we shall have in heaven, as the knowledge of a child that cannot yet speak plain, is to the

the knowledge of the greatest Philosopher in the World. They who thirst for knowledge, let them long to be Students of this University. For all the light by which we know any thing in this World is nothing but the very shadow of God. (a) But when we shall know God in heaven, we shall know him know the manner of the work of the creation the mysteries of the work of our Redemption: yet so much knowledge as a creature can possibly conceive and comprehend of the Creator, and his works. But whilest we are in this life, we may say with Job, Job 26: 14. *How little a portion hear we of him?* And assure our selves with Syracus, Eccl 42: 32. that *There are hid yet greater things then these be, and that we have seen but a few of Gods works.*

II. They shall love God with as perfect and absolute love as possibly a creature can do. The manner of loving God, is to love him without measure. For in this life (*knowing God but in part* 1 Cor. 13: 12. we love him but in part: but when the Elect in heaven shall fully know God, then they will perfectly love God, And for the infinite causes of love (which they shall know to be in him) they shall be infinitely ravished with the love of him.

III. They shall be filled with all manner of divine pleasures. *At thy right hand* (saith David) *there are pleasures for evermore* Psalm 16: 11. *They shall drink* (saith he) *out of the River of pleasures* Psalm 36: 8. For as soon as the soul is admitted

(a) *Lumen est umbra Dei, & Deus est lumen luminis* Plato, Poli. 6.

mitted into the actual fruition of the beatificall  
 presence of God, she hath all the goodnesse, beauty,  
 glory, and perfection of all creatures (in all the  
 world) united together, and at once presented unto  
 her in the sight of God. If any be in love, there  
 they shall enjoy that which is more amiable: if  
 they delight in fairnesse, the fairest beauty is but a  
 dusty shadow to that: he that delights in pleasure,  
 shall there find infinite varieties, without either in-  
 corruption of grief, or distraction of pain: he that  
 loveth Honour, shall there enjoy it, without the  
 disgrace of cankered envy: he that loveth treasure,  
 shall there possesse it, and never be beguiled of it.  
 There they shall have knowledge void of all igno-  
 rance: health, that no sicknesse shall impaire: and  
 life, that no death can determine. In a word, look  
 how far this wide world surpasseth for light, plea-  
 sures, and comfort, the dark and narrow womb,  
 wherein thou wast conceived a child: so much  
 shall both the world to come exceed in joyes, solace,  
 and consolation, this present world. How happy  
 shall we be, when this life is changed, and  
 we thither translated?

IV. They shall be replenished with an unspeakable joy. *In thy presence* (saith David Psalm 16: 2.) *is the fulnesse of joy.* And this joy shall arise,  
 chiefly from the vision of God: and partly from  
 the sight of the holy Angels, and blessed souls of  
 just and perfect men, who are in blisse and glory  
 with him.

But especially from the blisfull sight of Jesus  
 the Mediatour of the New Testament, our *Em-  
 manuel*, God made man, Heb. 12: 24. His sight  
 will

will be the chief cause of our blisse and joy. *Dayes*  
*the Israelites in Ferusalem so shoutede for joy, the* *dayes*  
*the earth rang again, to see Solomon crowned* *heave*  
 1 King. 1: 40. how shall the Elect rejoyce in *tiat*  
 Heaven, to see Christ (the true Solomon) adorned *vere*  
 with Glory? If *John Baptist* at his presence *de inter*  
*leap in his mothers womb for joy, Luke 1: 44* *nire*  
 how shall we exult for joy, when he will be, *not it*  
 onely with us, but in us in Heaven, John 17: 23 *once*  
 If the *Wise men* rejoyced so greatly to find *all th*  
*him, a Babe lying in a manger, Matt. 2: 12.* *how esse*  
 great shall the joy of the Elect be, to see him *And*  
 (as a king) in his celestiall Throne? If *Simeon* *alms-*  
*was so glad to see him an infant in the Temple* *bour*  
 Luke 3: 18. presented by the hands of the Priest *and t*  
 how great shall our joy be, to see him a king, ruling *or pa*  
 all things at the right hand of his Father? *ions*  
*Joseph and Mary* were so joyfull to find him in the *CL*  
*middest of the Doctors, Luke 2: 46.* *in the temple* *and e*  
 how glad shall our souls be, to see him sitting *Merc*  
 as Lord among Angels in Heaven? This is that joy *be ha*  
 of our Master, which (as the Apostle saith 1 Cor. *Al*  
 2: 9.) *the eye hath not seen, the ear hath not heard* *of th*  
*nor the heart of man can conceive:* which because *his C*  
 cannot enter into us, we shall enter into it. (a) *cedo*

V. Lastly, they shall enjoy this blissefull and *so do*  
 glorious estate for evermore. Therefore it is tear *the ri*  
 med everlasting life, 1 Cor. 2: 9. and Christ saith *Mast*  
*that our joy shall no man take from us, John 16: 23.* *Mace*  
 All other joyes (be they never so great) have an *the e*  
 end. Ahasverus Feast lasted an hundred and eighty *(whic*  
 dayes. *tible*

(a) *Facilim dicere possumus quid ibi non sit, quam quid ibi*  
*sit, Aug. de sym. lib. 3.*

joyes, Hest. 1: 3. But he, and it, and all his  
 joyes are gone. For mortall man to be assumed to  
 heavenly glory, to be associated to Angels, to be  
 initiated with all delights and joyes, but for a time,  
 were much; but to enjoy them for ever, without  
 intermission of end, who can bear it, and not ad-  
 mire it! who can muse of it, and not be amazed  
 at it! All the Saints of Christ (as soon as they felt  
 once but a true taste of these eternall joyes) counted  
 all the riches and pleasures of this life to be but  
*chaffe and dung*, Phil. 3: 8, in respect of that.  
 And therefore (with uncessant prayers, fasting,  
 alms-deeds, tears, faith and good life) they la-  
 boured to ascertain themselves of this eternall life,  
 and for the love thereof, they *willingly* either *sold*,  
 or parted with all their earthly goods and posses-  
 sions, Acts 1: 45.

Christ calleth all *Christians Merchants*, Luk. 19.  
 and eternall life, a precious pearl, which a wise  
 Merchant will purchase, though it cost him *all that*  
*he hath*, Matt. 13.

Alexander hearing the report of the great riches  
 of the Eastern Countrey, divided forthwith among  
 his Captains and souldiers, all his kingdome of Ma-  
 cedonia: Hephestion asking him what he meant in  
 so doing: Alexander answered, that he preferred  
 the riches of India (whereof he hoped shortly to be  
 Master) before all that his Father Philip left him in  
 Macedonia. And should not Christians then prefer  
 the eternall riches of heaven, so greatly renowned,  
 (which they shall enjoy erelong) before the corrup-  
 tible trash of the earth, which lasts but for a season?

Abra-

(a) *Plutarch, Apoph. Regum.*

Abraham and Sarah left their own countrey and possessions, to look for a City whose builder and maker is God, Heb. 11: 10, 15, 16. and therefore bought no land, but onely a place of buriall. David preferreth *one day* in this place, before a thousand else where, Psalm 84: 10. yea, *to be a Doorkeeper in the house of GOD, rather then to dwell in the richest tabernacles of wickednesse.* Elias 1 King. 19: 4 earnestly besought the Lord to receive his soul into his Kingdome, & went willingly, (though in a fiery chariot 2 King. 2: 15. thither. Paul (having once seen Heaven) continually desired to be dissolved, that he might be with Christ, Phil. 1: 23. Peter (having espied but a glimpse of that eternall glory in the Mount) wished, that he might dwell there all the dayes of his life; saying, Matt. 17: 4. *Master, it is good for us to be here.* How much better doth Peter now think it to be in Heaven it self? Christ (a little before his death) prayeth his Father Joh 17: 5. *to receive him into that excellent glory.* And the Apostle Heb. 11: 2. witnesseth, that (for the joy which was set before him) he endured the Crosse, and despised the shame. If a man did but once see those joys (if it were possible) he would endure an hundred deaths, to enjoy that happinesse but one day.

Saint Augustine saith, (a) that he would be content to endure the torments of Hell, to gaine this joy, rather then to lose it. Ignatius (Pauls Scholler) being threatned (as he was going to suffer) with the cruelty of torments, answered with great courage of Faith, (b) *Fire, Gallowses, Beasts, breaking of my bones, quartering*

(a) Serm. 31. de Sanctis.

(b) Hier. in Catalogo. Iren. l. 3. contra Valent.

quartering of my members, crushing of my body,  
all the torments of the Devill together, let them come  
upon me, so I may enjoy my Lord Jesus, and his  
Kingdome. The like constancy shewed Polycarpe,  
(a) who could not by any terrours of any kinde  
of death be moved to deny Christ in the least mea-  
sure. With the like resolution answered Basil his  
persecutors, (b) when they would terrifie him  
with death! I will never (saith he) fear death,  
which can do no more then restore me to him that made  
me. If Ruth, Rut. 1: 16. left her own Countrey,  
and followed Noëmi her mother in law, to go and  
dwell with her in the Land of Canaan (which was  
but a type of heaven) only upon the same, which  
she heard of the God of Israel, (though she had no  
promise of any portion therein.) how shouldest  
thou follow thy Holy Mother the Church, to go  
unto Christ into the heavenly Canaan; wherein  
God hath given thee an eternall inheritance, assu-  
red by an holy Covenant, made in the Word of  
God: signed with the blood of his Son; and sealed  
with his Spirit & Sacraments? This shall be thine  
eternall happinesse in the Kingdome of Heaven,  
where thy life shall be a communion with the blef-  
sed Trinity; thy joy, the presence of the Lamb;  
thy exercise, singing; thy ditty, Allelujah; thy  
Consorts, Saints and Angels; where youth  
flourisheth, that never waxeth old; Beauty lasteth,  
that never fadeth; love aboundeth, that never coo-  
leth; health continueth, that never slacketh: and  
life remaineth, that never endeth.

E

Medita-

(a) *Enseb. lib. 4. c. 16.*

(b) *Naxian. de vita Basil.*

*Meditations directing a Christian how to apply to himself, without delay, the foresaid knowledge of God, and himself.*

**T**Hou seeest therefore, O man, how wretched and cursed thy state is, by corruption of Nature without Christ: in so much that whereas the Scriptures do liken wicked men unto Lyons, Bears, Bulls, Dogs, and such like savage creatures in the lives: it is certain, that the condition of an unregenerated man, is in his death more vile then a Dog or the filthiest creature in the world. For the Beast (being made but for mans use) when he dyeth endeth all his miseries with his death. But man (endued with a reasonable, and an Immortall Soul made after Gods Image, to serve God) when he ends the miseries of this life, must account for all his miseries; and begin to endure those miseries that never shall know end. No creature but man is liable to yeeld (at his death) an account for his life. The brute creatures not having reason, shall not be required to make any account for their deeds: as good Angels, though they have reason, yet shall they yeeld no account, because they have no sin. And for evill angels, they are without all hope, already condemned: so that they need not make any further accounts. Man onely in his death must be God's accountant for his life.

On the other side, thou seeest (O Man) how happy and blessed thy estate is, being truly reconciled unto God in Christ; in that (through the restauration of Gods Image, and thy restitution into thy Sovereign



over other creatures) thou art in this life little  
inferiour to the Angels; and shalt be in the life to  
come, equall to the Angels; Yea, (in respect of thy  
Nature, exalted, by a personall union to the Son of  
God, and by him, to the glory of the Trinity) supe-  
riour of the Angels, a Fellow-brother with Angels,  
in spirituall grace, and everlasting glory.

Thou hast seen how glorious and perfect God  
is, and how that all thy chief blisse and happinesse  
consisteth in having an eternall communion with  
his Majesty.

Now therefore (O impenitent sinner) in the bow-  
els of Christ Jesus I intreat thee, nay, I conjure  
thee, as thou tenderest thy own salvation, seriously  
to consider with me, how false, how vain, how vile  
are those things, which still retain, and chaine thee  
in this wretched and cursed estate, wherein thou  
livest; and to hinder thee from the favour of God,  
and the hope of eternall Life and happinesse.

*Meditations on the hinderances, which keep back  
a sinner from the Practice of Piety.*

Those hinderances are chiefly seven.

1. An ignorant mistake of the true meaning  
of certaine places of the Holy Scripture, and some  
other chief grounds of Christian Religion.

The Scriptures mistaken, are these: 1. Ezech.  
33: 14, 16. *At what time soever a sinner repen-  
teth him of his sin, I will blot out all, &c.* Hence  
the carnall Christian gathereth, That he may re-  
pent when he will. It is true, whensoever a sinner  
repenteth, God will forgive; but the Text saith

not, that a sinner may repent whensoever he will but when God will give him grace. Many (saith the scripture) when they would have repented, were rejected; & could not repent, though they sought carefully with teares, Heb. 12: 17. Luk. 13: 24, 25. What comfort yeelds this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter?

2. Matt. 11: 28. Come unto me all you that labour & are heavy laden, and I will give you rest. Hence the lewdest man collects, that may come unto Christ when he list. But he must know, that no man ever comes to Christ, but he, who (as Peter saith 2 Pet. 2: 20, 21.) having known the way of righteousness, hath escaped the pollutions of the World, & through the knowledge of our Lord & Saviour Jesus Christ. To come unto Christ, is to repent and believe. Isai. 1: 18. John 6: 35. And this no man can do except his heavenly Father draweth him by his grace, John 6: 44.

3. Rom. 8: 1. There is no condemnation to them which are in Christ Jesus. True; but they are such who walk not after the flesh, (as thou doest) but after the Spirit; which thou diddest never yet resolve to do.

4. 1 Tim. 1: 15. Christ Jesus came into the world to save Sinners, &c. True; but such sinners, who like Paul, are converted from their wicked life: not like thee, who still continuest in thy lewdnesse. Tit. 2: 11, 12. that grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

5. Prov. 24: 26. *A just man falleth seven times in a day, and riseth, &c.* (In a day) is not in the Text: Which means not falling into sin, but falling into trouble, which his malicious Enemy plots against the just, and from which God delivers him, Psalm 34: 14. And though it meant falling in and rising out of sin; What is this to thee, whose falls all men may see every day: but neither God, nor man can at any time see thy rising again by repentance?

6. Isa. 64: 6. *All our righteousnesses are as filthy rags.* Hence the carnall Christian gathers, That seeing the best works of the best Saints are no better, then his are good enough; and therefore he needs not much grieve, that his devotions are so imperfect. But *Esaiah* means not in this place, the righteous works of the Regenerate: as, fervent prayers in the name of God: charitable almes from the bowels of mercy: suffering in the Gospels defence, the spoil of goods, and spilling of blood: & such works, which Paul calls the fruits of the spirit, Gal. 5: 22. But the Prophet making an humble confession in the name of the *Jewish Church*, when she had fallen from God to Idolatry, acknowledgeth, that whilest they were by their filthy sins separated from God, as Lepers are by their infected sores, and polluted cloathes, from men, their chiefest righteousness could not be but abominable in his sight. And though our best works (compared with Christs righteousness) are no better then unclean rags: yet in Gods acceptation for Christs sake, they are called Apoc. 3: 8. *white rayment*; yea, Apoc. 19: 8. *pure fine linnen and shining*, far unlike

thy *Leopards spots*, Jer. 13: 23. and *filthy garments*, Zach. 3: 4.

7. Jam. 3: 2. *In many things we sin all.* True but Gods children sin not in all things, as thou doest, without either bridling their lusts, or mortifying their corruptions. And though the reliques of sin remain in the dearest children of God, that they had need dayly to cry. *Our Father which art in Heaven, forgive us our trespasses.* Yet in the *New Testament*, Gal. 1: 15. Rom. 5: 8. John 9: 31. none are properly called Sinners, but the unregenerate: but the Regenerate, in respect of their zealous endeavour to serve God in unfained holinesse, are everywhere called Saints, insomuch that Saint John saith, that *whosoever is born of God sinneth not*, 1 John 3: 9. 1 John 5: 18. that is, liveth not in willfull filthinesse, suffering sin to raigne in him, as thou doest. Deceive not thy self with the name of a Christian: whosoever liveth in any customary grosse sin; he liveth not in the state of Grace. *Let therefore* (saith Paul 2 Tim. 2: 19.) *every one that nameth the Name of Christ, depart from iniquity.* The Regenerate sin but upon frailty, they repent, and God doth pardon: therefore they *sin not to death*, 1 John. 5: 16. The Reprobate sin maliciously, sinfully, and delight therein: so that by their good will, sin shall leave them, before they will leave it. They will not repent, & God will not pardon. Therefore their sins are *mortal*, (saith Saint John *ibid.*) or rather *immortal*, as saith Saint Paul, Rom. 2: 5. It is no excuse therefore to say, We are all Sinners. True Christians (thou seest) are all Saints.

8. Luk. 23: 43. *The thief converted at the last gaspe*, was received to Paradise. What then? If I may have but time to say, when I am dying, Lord, have mercy upon me, shall likewise be saved. But what if thou shalt not? And yet many in that day shall say, Lord, Lord: and the Lord will not know them, Matth. 7: 22, 23. The thief was saved, for he repented: but his fellow had no grace to repent, & was damned. Beware therefore, laest trusting to late Repentance at thy last end on Earth, thou be not driven to repent too late, without end, in Hell.

9. 1 Joh 1: 7. *The blood of Jesus Christ cleanseth us from all sin*. And 1 Joh. 2: 1. *If any man sin, we have an Advocate with the Father, Jesus Christ the righteous*, &c. Oh Comfortable! But heare what S. John saith in the same place: My little children, these things write I unto you, that ye sin not. If therefore thou leavest thy sin, these comforts are thine, else they belong not to thee.

10. Rom. 5: 20. *Where sin abounded, Grace did abound much more*. Oh sweet! But heare what Paul addeth: *What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?* Rom. 6: 12. This place teacheth us not to presume: but that we should not despaire. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken are:

1. From the Doctrine of Justification by faith onely, a carrell Christian gathereth; That good workes are not necessary. He commends others

that do good workes : but he perswades himselfe, that he shall be saved by his Faith, without doing any such matter. But he should know, that though good workes are not necessary to Justification, yet they are necessary to salvation : for we are Gods workmanship, created in Christ Jesus unto good workes, which God hath predestinated that we should walk in them Eph. 2: 10. Whosoever therefore (in yeares of discretion) bringeth not forth good workes after he is called, he cannot be saved : (a) neither was he ever predestinated to life eternall. Therefore the Scripture saith, Rom. 2: 6. 2 Cor. 9: 5. Apoc. 21: 12. Apoc. 2: 3. that *Christ will reward every man according to his works.* Christ respects in the Angels of the seven Churches nothing but their workes, and at the last day he will give the heavenly inheritance onely to them who have done good workes : in feeding the hungry, Matt. 25. clothing the naked, &c. At that day, 2 Tim 4: 2. *Righteousnesse shall wear the Crown.* No righteousness, no Crown. No good workes (according to a mans talent) no reward from God : unlesse it be *vengeance* Rom. 2: 3. To be rich in good workes, is the surest foundation of our assurance to obtaine eternall life 1 Tim. 6: 19. For good workes are the true fruits of a true faith ; which apprehendeth Christ, and his obedience, unto Salvation. And no other Faith Gal. 5: 6. *availeth in Christ, but that which worketh by love :* And (in the act of Justification) that Faith, which onely justifieth, is (b) never alone but ever accompanied with good workes : as the

(a) *Falk. Rhem. Test. Arripit in Eph. 2: 12.*

(b) *Fides sola, non quæ est sola, justificat, ut oculus solus videt.*

the Tree with his fruits, the Sun with his light, the Fire with his heat, and Water with his moisture. And that Faith which doth not justify herself by good works before men, is but a *dead Faith*, which will never justify a mans soul before God. But a justifying Faith *pursueth the heart*, Acts 15:9. and *sanctifieth* the whole man throughout, 1 Thess. 5: 25.

II. From the Doctrine of Gods *eternall Predestination*, and *unchangeable Decree*, (a) he gathereth, *that if he be predestinated to be saved, he cannot but be saved: if to be damned, no meanes can doe any good*. Therefore all works of Piety are but in vain. But he should learn, that God hath predestinated to the meanes, as well as to the end 1 Pet. 1: 16. Whom therefore God hath predestinated to be saved, which is the end, he hath likewise predestinated to be first called, justified, and made conformable to the Image of his Son, which is the *meanes* Rom. 8: 29, 30. John 15: 16. And they (saith Peter) (b) *who are elect unto salvation, are also elect unto the sanctification of the Spirit*. If therefore upon thy calling, thou conformest thy self to the Word and Example of Christ thy Master; and obeyest the good motions of the Holy Spirit, in leaving sin, and living a godly life: then assure thy self, that thou art one of those, who are infallibly predestinated to everlasting salvation. If otherwise, blame not Gods Predestination, but thine own sin and rebellion. Do

E 5 thou

(a) *Mat. 25: 34. Ephes 2: 4. Eccl. 2: 4. Eccl. 1: 14.*

(b) *1 Pet. 1: 2. Nolite in Deo primum querere, sed in Christo, in quo sit te per fidem inueneris, certum esto, te esse electum.*



thou but return unto God, and God will graciously receive thee, as the Father did the prodigall Son, and by thy conversion, it shall appear, both to *Angels* Luk. 15: 10. and *men* Verse 24. that thou diddest belong to his Election. If thou wilt not, why should God save thee?

III. When a carnall Christian hears, that a man hath not free-will unto good, he looseth the reins to his own corrupt will : as though it lay not in him to bridle, or to subdue it, Implicitey making God the Author of sin, in suffering man to run into this necessity : But he should know, that God gave Adam free-will, to stand in his integrity, if he would ; but man abusing his free-will, lost both himself and it. (a) Since the Fall, Man, in his state of corruption, hath free-will to evill, but not to good ; for, in this state, *we are not* (saith the Apostle) (b) *sufficient to think a good thought.* (c) And God is not bound to restore us, what we lost so wretchedly, and make no more care to recover again. But, as soon as a man is regenerated, the Grace of God freeth his will unto good, so that he doth all the good things he doth with a Free-will : for so the Apostle saith, (d) that God of his own good pleasure, worketh both the will & the deed in us, who (as the Apostle expoundeth)

2 Cor.

- (a) *Magnus homo liberi arbitrii viros, cum conderetur, accepit, sed eas, peccando amisit. Aug. de spir. & lit cap. 1. Eccl. 7: 29. Eccl. 15: 14. Homo male utens libero suo arbitrio, & se, & liberum suum arbitrium perdidit. Aug. Ench. ad Lau. cap. 30.*  
 (b) 2 Cor. 3: 5. (c) *per lapsum arbitrii libertas in naturalibus manca, in supernaturalibus amissa est, donec gratia restituatur.*  
 (d) Phil. 2: 12, 13. *Acti agimus*, The will is passive, in receiving the first grace, afterward active in all goodnesse.



2 Cor. 7: 1. *cleanse our selves from all filthiness of the flesh and spirit, and finish our sanctification in the fear of God.* And in this state, every true Christian hath free-will; and as he increaseth in grace, so doth his will in freedome: for Joh. 8: 36. *when the Son shall make us free, then shall we be free indeed:* (a) and 2 Cor. 5: 17. *Where the Spirit of the Lord is, there is liberty:* (b) for the Holy Spirit draws their minds, not by Coaction, but by the *Cords of Love*, Cant. 1: 4. by illuminating their minds to know truth; by changing their hearts, to love the known truth, and by enabling every one of them (according to the measure of grace which he hath received) to do the good which he loveth. But thou wilt not use the freedome of thy will, so far as God hath freed it: for thou doest many times willfully (against Gods Law, to the hazzard of thy soul) that, which if the Kings Law forbad, under the penalty of death, or losse of thy Worldly state, thou wouldest not do. Make not therefore thy want of freewill unto good, to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly Father.

IV. When the naturall man hears, that no man (since the Fall) is able to fulfill the Law of God, and to keep all his Commandements: he boldly presumes to sin as others do, he contents himself with a few good thoughts: & if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every volun-

E 6

tary

(a) *Liberum arbitrium non gratia Dei, efficitur liberum, Aug. ad Col. cap. 3: 7.* (b) *Voluntas humana non libertate gratiae acquiritur sed gratia libertatem.* Aug. de grat.

tary refusal of doing good or withstanding evil, he counts the Impossibility of the Law; But he should learn, that though (since the Fall) no man but Christ, who was both God and Man, did, or can perfectly fulfill the whole Law: yet every true Christian, as soon as he is regenerated, begins to keep all Gods Commandements in truth, though he cannot in absolute perfection. Thus (with David Psalm 119: 112.) *they apply their hearts to fulfill Gods Commandements alwayes unto the end.* And then the Spirit of grace, which was promised to be more abundantly poured forth under the Gospel, Joel 2: 28, 29. helpeth them in their good endeavour, and assisteth them, to do what he commands them to do. (a) And in so doing, God accepteth their good will and endeavour, 2 Cor. 8: 18. in stead of perfect fulfilling of the Law: supplying out of the merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience. And in this respect, S. John saith, that Gods Commandements are not burthenous. And Phil. 4: 14. Saint Paul saith, *I am able to do all things through the help of him that strengthneth me.* And Zachary and Elizabeth are said Luk. 1: 26. *to walk in all the Commandements of the Lord, without reproof.* Hereupon Christ John 15: 10. commendeth to his Disciples, the care of keeping his Commandements, as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walk in his Commandements: and the more our love is unto Christ, the lesse will our pains seem in keeping his Law.

(a) *Quod jubet iuvat. Aug.*

Law. The Laws curse (which under the Old Testament was so terrible) is under the New, (by the death of Christ) abolished to the regenerate. The rigor, which made it so impossible to our nature before, is now to the New-born, so mollified by the Spirit, that it seems facile and easie. The Apostles indeed pressed on the unconverted Jews and Gentiles, the impossibility of keeping the Law, by ability of nature corrupted. But when they have to doe with regenerated Christians, they require to the Law (which is the rule of righteousness) *true obedience in word and deed*. Rom. 15: 18. *the mortifying of their members*, Col. 3: 5. *the crucifying of the flesh, with the affections and lusts thereof*, Galat. 5: 24. Rom. 6: 12, 13. *resurrection to newnesse of life*, Rom. 6: 4, Rom. 2: 11. *walking in the Spirit*, Gal. 6: 25. *overcoming of the World by faith* 1 John 4: 5. So that though no man can say as Christ John 8: 46. *Which of you can rebuke me of sin?* yet every regenerated Christian can say of himself; Which of you can rebuke me of being an Adulterer, Whoremonger, Swearer, Drunkard, Thief, Usurer, Oppressor, Proud, Malicious, Covetous, a Prophaner of the Holy Sabbath, a Lye, a Neglector of Gods publike service, and such like grosse sins? else he is no true Christian. When a man casts off the conscience of being ruled by Gods Law, then God gives him over to be led by his own lusts Rom. 1: 24, 28. the surest signe of a reprobate sense. Thus the law, which since the Fall, no man by his own naturall ability can fulfill, is fulfilled in truth of every regenerated Christian,

(a) through the Gracious assistance of *Christ's Holy Spirit*, Rom. 3:9. &c. And this Spirit, God will give to every Christian, that will pray for it, and incline his heart to keep his Law, Luk. 11: 13. Jam. 1: 5.

V. When the unregenerated man hears that God delighteth more in the inward minde, than in the outward man; Then he sayneth with himself, that all outward reverence, & profession, is but either superstitious or superfluous. Hence it is that he seldome kneeleth in the Church: that he puts on his Hat in singing of Psalms, and the publike Prayers: which the prophane Varlet would not offer to do in the presence of a Prince, or a Nobleman. And so that he keep his minde unto God, he thinks he may fashion himself (in other things) to the World. He divides his thoughts, and gives so much to God, and so much to his own lust: yea, he will divide with God the Sabbath, and will give him almost the one half, and spend the other wholly in his own pleasures. But know, O carnall Man, that Almighty God will not be served by halves, because he hath created and redeemed the whole Man. And as God detests the service of the outward Man, without the inward heart, as Hypocrisie: so he counts the inward service without all externall reverence, to be meer prophaneness: he requireth both in his worship. In prayer therefore bow thy knees, in witness of thy Humiliation: lift up thine eyes, & thy hands, in testimonie of thy Confidence: hang

(a) *Augustinus optat ut Pelagius agnoscat, posse legem præstari per gratiam Christi, & pacem fore adit. (b) Deum magis delectatur affectu, quam effectu.*

hang down thy head, and smite thy brest, in token of thy Contrition : but especially call upon God with a sincere heart : serve him holy, serve him wholly, serve him onely, for God, and the Prince of this World, are two contrary Masters, Matt. 6: 1. & therefore no man can possibly serve both.

VI. The un-regenerated Christian holds the Hearing of the Gospell preached, to be but an indifferent matter, which he may use, or not use; at his pleasure : but whosoever thou art that wilt be assured in thy heart that thou art one of Christs Elect sheep : thou must make a speciall care and conscience (if possibly thou canst) to hear Gods Word preached : For first, the preaching of the Gospell is the chief ordinary meanes, which God hath appointed to convert the souls of all that he hath *predestinated to be saved* : therefore it is called *the power of God unto salvation, to every one that believeth*, Rom. 1: 16. And where this Divine Ordinance is not, the people perish, Prov. 29: 18. and whosoever shall refuse it, *It shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgement, then for those people* Matt. 11: 24. Secondly : the preaching of the Gospell is the Standard or Ensigne of Christ, Isai. 11: 12. to which all Souldiers and elect People must assemble themselves. When this Ensigne is displayed, Isai. 2: 1, 2, 3. Zach. 14: 17. as upon the Lords Day, he is none of Christs people, that flocks not unto it : neither shall any drop of the rain of his Grace light on their souls. Thirdly, it is the ordinary means, by which the Holy Ghost begetteth Faith in our hearts, Rom. 10: 14. with-  
out

out which we cannot please God, Hebr. 11: 6. If the hearing of Christs voice be the chief mark of Christs elect sheep, John 10: 27. and of the Bridegrooms friend, John 3: 29. then must it be a fearfull mark of a Reprobate Goat, either to neglect or contemn to hear the preaching of the Gospell. Heb. 2: 3. John 8: 47. Let no man think this Position foolish, for *by this foolishnesse of preaching, it pleaseth God to save them which beleeve*, 1 Cor. 1: 28. Their state is therefore fearefull, who live in peace, without caring for the preaching of the Gospell. Can men look for Gods mercy, and despise his means? (saith Christ of the Preachers of his Gospell) *He that despiseth you, despiseth me. He that is of God, heareth Gods word: ye therefore hear them not, because ye are not of God*, John 8: 47. Had not the Israelites Jud. 2: 1, &c. heard Phineas message, they had never wept. Had not the Baptist preached, the Jewes had never mourned, Luk. 7: 32, 33. Had not they, who crucified Christ, heard *Peters Sermons*, Act. 2: 35. their hearts had never been pricked. Had not the Ninivites heard *Fomas preaching* Jona. 3: 5. they had never repented: and if thou wilt not *hear and repent*, Luke 3: 5. thou shalt never be saved.

VII. The opinion, that the Sacraments are but bare Signes & Seals of Gods promise and grace unto us, doth not a little hinder Piety, whereas indeed, they are Seals, as well of our service & obedience unto God: which service, if we perform not unto him, the Sacraments seal no grace unto us: But if we receive them upon the resolution, to be his faithfull and penitent Servants, then  
the

the Sacraments do not onely signifie and offer, but also seal and exhibite indeed the inward spirituall grace; which they outwardly promise and represent. And to this end Baptisme is called Tit. 3: 4. *the washing of Regeneration, and renewing of the Holy Ghost*; and the Lords Supper, 1 Cor. 10: 14. *The communion of the Body and Blood of Christ*. Were this truth beleaved, the holy Sacrament of the Lords Supper would be oftner, and with greater reverence received.

VIII. The last, and not the least block, wherewith many stumble in the course of Religion, is, by adorning Vices with the names of Vertues: as to call drunken carowling, Drinking of Healths; spilling innocent blood, Valour: Gluttony, Hospitality: Covetousness, Thriftinesse: Whoredome, loving a Mistresse: Simony, Gratuity: Pride, Gracefulness: Dissembling, Complement: Children of Belial, good fellows: Wrath, hastinesse: Ribaudry, Mirth. So on the other side, to call Sobriety in words & actions, Hypocrisie: Almesdeeds, vain-glory: Devotion, superstition: Zeal to religion, Puritanisme: Humility, crouching: scruple of Conscience, preciseness, &c. & whiles thus we call Evill good, & Good evill, true Pietie is much hindred in her progresse. And thus much of the first hinderance of Piety, by mistaking the true sense of some speciall places of Scripture, & grounds of Christian Religion.

*The second hinderance of Piety.*

2. The evill example of great persons, The Practice of whose prophane lives they prefer for their imitation, before the Precepts of Gods Holy Word.

So



So that when they see the greatest men in the State, and many chief Gentlemen in their Countrey, to make neither care nor conscience to heare Sermons, to receive the Communion, nor to sanctifie the Lords Sabbath, &c. But to be Swearers, Adulterers, Carowers, Oppressors, &c. Then they think, that the using of these holy Ordinances, are not matters of so great moment: for if they were, such great and wise men would not set so little by them. Hereupon they think, that Religion is not a matter of necessity. And therefore where they should (like Christians) row against the stream of impiety towards Heaven: they suffer themselves to be carried with the multitude, downright to Hell, thinking it impossible, that God will suffer so many to be damned. Whereas if the good of this world had not blinded the eyes of their minds, the holy Scriptures would teach them, that *Not many wise men after the flesh, not many mightie, not many noble, are called*, 1 Cor. 1: 26. &c. but that for the most part the poor receive the Gospell, John 11: 5. and that few rich men shall be saved, Matt. 19: 23, 24. And *That howsoever many are called, yet the chosen are but few*, Matt. 22. Neither did the multitude ever save any from damnation. (a) As God hath advanced men in greatnesse above others: so doth God expect that they in Religion and Piety, should go before others: otherwise, greatness abused (in the time of their Stewardship) shall turn to their greater condemnation, in the day of their account. At what time sinfull great & mighty men, as well as the poorest slaves, & bondmen shall wish, that

(a) *Potentes potenter cruciabuntur*, Sap. 6: 7.



the Rocks and Mountains shall fall upon them, and hide them from the presence of the Judge, and from his just deserved wrath, Apoc. 6: 15, 16, &c. It will prove but a miserable solace, to have a great company of great men-partakers with thee, of thine eternall torments. The multitude of sinners doth not extenuate, but aggravate sin, as in Sodom. Better it is therefore with a few to be saved in the Ark, then with the whole World to be drowned in the Flood. Walk with the few godly in the Scriptures narrow path to Heaven: but crowd not with the godlesse multitude in the broad way to Hell. Let not the examples of irreligious great men hinder thy repentance: for their greatness cannot at that Day exempt themselves from their own most grievous punishment.

*The third hindrance of Piety.*

3. The long escaping of deserved punishment in this life. *Because sentence* (saith Solomon) *Eccles. 8: 11. is not speedily executed against an evill worker, therefore the hearts of the Children of men are fully set in them to doe evill: not knowing that the bountifullnesse of God leadeth them to repentance, Rom. 2: 4. 2 Pet. 3: 10.* But when his patience is abused, and mans sins are ripened, his Justice will at once both begin, & make an end of the sinner, 1 Sam. 3: 11. Ezech. 39: 1. and he will recompence the slownesse of his delay with the grievousnesse of his punishment. Though they were suffered to run on the Score all the dayes of their life: yet they shall be sure to pay the utmost Farthing at the day of their death. And whilst they

they suppose themselves to be freed from judgement; they are already smitten with the heaviest of Gods Judgements, a heart that cannot repent, Rom 2: 5. The Stone in the reins or bladder, is a grievous pain, that kills many a mans body: but there is no disease to the stone in the heart; whereof Nabal died, 1 Sam. 25: 17. and killeth millions of souls. They refuse the tryall of Christ and his Crosse: but they are stoned by hells Executioner, to eternall death.

Because many Nobles and Gentlemen are not smitten with present Judgement, for their outrageous Swearing, Adukerie, Drunkenness, Oppression, Prophaning of the Sabbath, and disgracefull neglect of Gods Worship and Service, they begin to doubt of divine Providence & Justice: both which two Eyes they would as willingly put out in God, as the Philistins bored out the eyes of Samson. It is greatly therefore to be feared, lest they will provoke the Lord to crie out against them, as *Samson* against the *Philistins*: By neglecting the Law, and walking after their own hearts, they put out (as much as in them lyeth) the eyes of my Providence and Justice. Lead me therefore to these chief Pillars, whereupon the Realm standeth, that I may pull the Realme upon their heads, and be at once avenged of them for my two eyes. Let not Gods patience hinder thy repentance: but because he is so patient, therefore do thou the rather repent.

*The fourth hinderance of Piety.*

4. The presumption of Gods mercy. For when men

men are justly convinced of their sins, forthwith they betake themselves to this shield, Christ is mercifull: so that every sinner makes Christ the Patrone of his sin, as though he had come into the World, to bolster sin, and not to destroy the workes of the Devill. 1 Joh. 5: 3. Hereupon the carnall Christian presumeth, that though he continueth a while longer in his sin, God will not shorten his dayes. But what is this but to be an Implicate Atheist? Doubting, that either God seeth not his sin, or if he doth, that he is not just: for if he beleeveth that God is just, how can he think that God, who for sin so severely punisheth others, can love him, who still loveth to continue in sin? True it is: Christ is mercifull, But to whom? onely to them that repent, and turn from iniquity in Jacob Esa. 59: 20. But if any man blesse himself in his heart, saying, I shall have peace, although I walke according to the stubbornnesse of mine own heart, thus adding drunkennesse to thirst, the Lord will not be mercifull to him, Deut. 29: 19. &c. O mad men, who dare blesse themselves, when God pronounceth them accursed! Look therefore how far thou art from finding repentance in thy self, so far art thou from any assurance of finding mercy in Christ. (a) Let therefore the wicked forsake his wayes, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him and to our God, for he is very ready to forgive: Isa. 55: 7.

Despaire is nothing so dangerous as presumption. For we read not in all the Scriptures, of above three or four, whom roaring Despaire overthrew:

(a) Non deliquenti condonat Deus.

threw : But secure presumption hath sent millions to perdition without any noise. As therefore the Damsels of Israel sang in their dances, *Saul hath killed his thousand ; and David his tenthousand* : so may I say , that despaire of Gods mercy hath damned a thousand , but the Presumption of Gods mercy hath damned ten thousands , and sent them quick to Hell , (a) where now they remain in eternall torments without all help of ease , or hope of Redemption. God spared the *Thief*, (b) but not his *Fellow*, Luk. 23. God spared one, that no man might despair : God spared but one , that no man should presume. Joyfull assurance to a sinner that repents : no comfort to him that remains impenitent. God is infinite in mercy , but to them onely , who turn from their sins , to serve him in holinesse : without which no man shall see the Lord, Heb. 12: 14. To keep thee therefore from the hinderance of presumption : remember , that as *Christ is a Saviour* , so *Moses is an Accuser*, John 5: 45. Live therefore, as though there were no Gospell : dye as though there were no Law. Passe thy life , as though thou wert under the conduct of Moses : Depart this life , as if thou knewest none but Christ , and him crucified. Presume not , if thou wilt not perish : Repent , if thou wilt be saved. (c)

*The fifth hinderance of Piety.*

5. Evill Company , commonly termed Good fellows :

(a) *Metuendum est ne te decidat spes , & cum multum speres de misericordia , incidas in iudicium. August.* (b) *Latronis exemplum non est exemplum imitationis , sed consolationis.*

(c) *Qui dat penitenti veniam , non dabit peccanti penitentiam , Aug.*

fellows: but indeed, the Devils chief instruments, to hinder a wretched sinner from repentance and piety. The first signe of Gods favour to a sinner, is, to give him grace to forsake evill companions; such, who willfully continue in sin, contemn the means of their calling, gybing at the sincerity of profession in others, and shaming Christian Religion by their own prophane lives. These sit in the seat of the Scorners, Psalm 1: 1. For, as soon as God admits a sinner to be one of his people, he bids him *come out of Babylon*, Rev. 18: 4. Every lewd company is a Babylon, out of which, let every child of God either keep himself, or if he be in, think that he hears his Fathers voyce sounding in his eare, *Come out of Babylon, my Child*. As soon as Christ looked in mercy upon *Peter*, he went out of the company, that was in the high Priests Hall, and *wept bitterly* for his offence, Luke 22: 62. David vowing (upon recovery) a new life, said: *Away from me, all you workers of iniquity*, Psal. 6: 8, &c. As if it were impossible to become a new man, till he had shaken off all old ill companions. The truest proof of a mans Religion, is the quality of his companions. Prophane companions are the chief enemies of Pietie, and quellers of holy motions. Many a time is poor Christ (offering to be new born in thee) thrust into the Stable: when these lewd companions, by their drinking, playes, and jeasts, take up all the best rooms in the Inne of thy heart. Oh, let not the company of earthly sinners hinder thee from the society of heavenly Saints and Angels.

*The sixth hinderance of Piety.*

6. A conceited fear, lest the practice of Piety should make a man (especially a young Man) to wax too sad and pensive: whereas, indeed, none can better joy, nor have more cause to rejoyce, than the pious and religious Christian. For as soon as they are justified by faith, they have peace with God, Rom. 5: 2. than which there can be no greater joy. Besides, they have already the Kingdome of Grace descended into their hearts: as an assurance, that (in Gods good time) they shall ascend his Kingdome of Glory. This Kingdome of Grace consisteth in three things. First *Righteousnesse*, Rom. 14: 17. for having Christs righteounesse to justify them before God; they endeavour to live righteously before men. Secondly, *Peace*, for the peace of conscience inseparably followeth a righteous conversation. Thirdly, *the joy of the Holy Ghost*, which joy is onely felt in the Peace of a good Conscience: and is so great that it passeth all understanding; Phil. 4: 7. No tongue can expresse it, no heart can conceive it, but onely he that feels it. This is that fulnesse of joy, which Christ, Joh. 16: 24. promised his Disciples, in the middle of their troubles, vers. 22. *a joy that no man could take from them.* The feeling of this joy, David upon his repentance begged so earnestly at the hands of God: *Restore me to the joy of thy salvation*, Psal. 51: 12. And if the Angels in heaven rejoyce so much at the conversion of a Sinner, Luk. 15: 7, 10. the joy of a Sinner converted must needs be exceeding great in his own heart. It is *worldly sorrow*, 2 Cor. 7: 10. that

hat snowes so timely upon mens heads, and fills  
the furrowes of their hearts with the sorrowes of  
death. The godly sorrow of the godly ( when God  
thinks it meet to try them) causeth in them *Repentance*  
*not to be repented of*: for it doth but further their  
salvation. And in all such tribulation, they shall  
be sure to have the *holy Ghost* to be their *Comforter*,  
Joh. 14: 16, 17. who will make our *Consolations*  
to abound through Christ, as the sufferings of  
Christ shall abound in us, 2 Cor. 1: 5. But whilest  
a man liveth in impiety, he hath no peace,  
saith Esay, Isay 57: 21. his laughter is but madnesse  
saith Salomon: Eccl. 2:) his riches are but clay,  
saith Abakuk, Aba. 2: 6. nay, the Apostle esteemes  
them no better then dung, Phil. 3: 8. (in com-  
parison of the pious mans treasure) all his joyes  
shall end in woes, saith Christ, Luk. 6: 25. Let  
not therefore this false fear hinder thee from the  
practice of Piety. Better it is to go sickly [with  
Jazarus] to Heaven, then full of mirth and plea-  
sure, with Divest to Hell. Better it is to mourn for  
a time with men, then to be tormented for ever  
with devils.

*The seventh hinderance of Piety.*

7. And lastly, The hope of long life: (a) for,  
were it possible that a wicked liver thought this  
were to be his last year: this moneth his last  
moneth: his week, his last week: but that he would  
change and amend his wicked life? No verily, he  
would use the best means to repent, and to be-

F

come

(a) *Fleres, si scires unum tua tempora mensem: Rides,*  
*non non sis forsitan una dies, Thom. Morris.*

come a new man. But as the rich man in the Gospel promised himself *many yeares to live in ease, mirth, and fulnesse*, Luk. 12: 19, 20. when he had not one night to live longer: so, many wicked Epicures falsely promise themselves the age of many yeares, when the thread of their life is already almost drawn out to an end. So Jeremiah ascribes the cause of the Jews sins and calamities to this, that *she remembred not her last end*. Lam. 1: 21.

The longest space betwixt a mans comming by the womb, & going by the grave, is but short for, *Man that is born of a Woman, hath but a short time to live*. (a) He hath but a few dayes, and those full of nothing but troubles. And, except the practice of Piety, how much better is the state of the child that yesterday was baptized, and to day is buried, then Methusalems, who lived nine hundred sixty nine yeares, and then died of the two, happier the Babe, because he had lesse sin, and fewer sorrowes. And what now remains of both, but a bare remembrance? Where should a man repose in long life? seeing the whole life of man is nothing but a lingering death: so that as the Apostle protests, *a man dyeth daily*. 1 Cor. 15: vers 31.

Hark in thine ear, O secure fellow; thy life is but a puff of breath in thy nostrils, trust not to it. Isai 8: 22. Thy Soul dwells in a house of clay, that will fall, ere it be long; as may appear by the dimness of thy Eyes, the deafnesse of thy Eares, the wrinkles in thy cheeks, the Rortennesse of the teeth.

(a) *Quotidie morimur, quotidie enim desuntur pars vite, & tunc quoque cum crescimus, vita decrescit. Præses.*



Go see, the weakness of thy sinews, the trembling of thy Hands, the Kalender in thy bones, the shortness of thy sleep, and every gray hair as so many summoners, bids thee prepare for thy long home. Come, let us in the mean while walk to thy Fathers coffin; break open the lid: see here, how *Corruption is thy Father, and the Worms thy Mother and Sister*: Job 17: 14. see thou how these are? so must thou be ere long, Fool! thou knowest not how soon. Thy Howre glasse runneth apace, and in al places; Death in the mean while waiteth for thee.

(a) The whole life of man (save what is spent in Gods service) is but a foolery: for a man lives forty years, before he knows himself to be a fool: and by that time he seeth his folly, his life is finished. Hark (Husbandman) before thou seeest many more crops of harvest, thy self shall be ripe, and Death will cut thee down with his sickle. Hark (Trader) ere many fix moneths go over, thy last moneth will come on: after which thou shalt trade away, and trade no longer. Hark (most grave Judge) within a few Terms, the term of thy life approacheth, wherein thou shalt cease to judge others and go thy self to be judged. Hark (O man of God that goest to the Pulpit,) preach this Sermon, as if it were the last that thou shouldest make to thy people. Hark (Noble man) lay aside the high conceit of thy Honour; death, ere it be long, will lay thy honour in the dust, and make thee

F 2

as

(a) *Homo est fatuus usque ad 40. annum, deinde ubi novit se esse fatuum, vita consumpta est. Lutke.*

(b) *Mors sceptrum ligonibus aquat.*

as base as the earth, that thou treadest under thy feet. Hark (thou that now readest this Book) assure thy self, ere it be long, there will be but two holes where now thy two eyes are placed; and others shall read the truth of this lesson upon thy bare skul, which now thou readest in this little Book. How soon I know not, but this I am sure of: *thy time is appointed*, Job. 14: 14. *thy moneths are determined*, Job. 14: 14. *thy dayes are numbred*, Psal. 91: 11. Dan. 5: 26. and *thy very last hour is limited*; Job. 13: 1. & 11: 9. beyond which thou shalt not pass. For then, *the first born of death*, Job. 17: 93. mounted on his pale Horse, Rev. 6: 8. shall alight at thy door, and (notwithstanding all thy Wealth, thy Honour, and the tears of thy dearest friends) will carry thee away, bound hand and foot, as his prisoner, and keep thy body under a load of Earth, untill the day come, wherein thou must be brought forth to receive according to the things which thou hast done in that body, whether it be good or evill. 2 Cor. 5: 10. Oh, let not then the false hope of an uncertain long long life hinder thee from becomming a present practizer of Religious Piety. God offereth grace to day, Psal. 65: but who promiseth tomorrow? (a) There are now in Hell many young men, who had purposed to repent in their old age, but Death cut them off in their impenitency, ere they could attain to the time they set for their repentance. The longer a man runs in a disease, the harder it is to be cured; for custome of sin, breeds

(a) *Pœnitenti spondit, sed vivendi in crastinum non spondit, Chris. Nemo tam vivos habuit saventes, crastinum non ut possit sibi polliceri. Sen.*

hardnesse of heart : and the impediments, which  
 hinder thee from repenting now , will hinder  
 thee more , when thou art more aged. Heb. 3: 13.  
 A wise man being to go a far and foule journey,  
 will not lay the heaviest burthen upon the weakest  
 horse. And with what conscience canst thou lay  
 the great load of repentance on thy feeble and ty-  
 red old age : whereas now in thy chiefest strength  
 thou canst not lift it, but art ready to stagger un-  
 der it? Is it wisdom for him that is to sail a long  
 and dangerous voyage , to lye playing and sleep-  
 ing, whilest the wind serveth, and the Sea is calm,  
 the Ship sound, the Pilot well, the Mariners strong:  
 and then set forth when the winds are contrary ,  
 the weather tempestuous , the Sea raging, the Ship  
 rotten, the Pilot sick, and the Saylers languishi ng?  
 therefore , O sinfull Soul begin now thy conver-  
 sion to God, whilest Life, Health, Strength , and  
 youth lasteth, before those years draw nigh, when-  
 thou shalt say; *I have no pleasure in them.* Eccl.  
 2: 2. God ever required in his service , the *first born*;  
 Exo. 13: 2. and the *first fruits* : Exod. 22: 19. and  
 those to be offered unto him without delay. So  
 the first Abel offered unto God his *firstlings* , and fat-  
 tene Lambs : Gen. 4: 4. and reason good that the  
 greatest Lord should be first, and best served. All  
 Gods servants should therefore remember to serve  
 their Creator in the dayes of their youth: Eccl. 12:  
 1. and early in the morning, like Abraham, Gen. 22:  
 3. to sacrifice unto God the young Isaac of their  
 charge; *Ye shall not see my face* , (saith Joseph to his  
 brethren ) Gen. 43: 3. except you bring your yon-  
 gest brother with you. And how shalt thou look

in the face of Jesus, if thou givest thy young years to the Devil, and bringest him nothing but thy blind, lame, and decrepit old age? offer it unto thy Prince, saith Malachie, Mal. 1: 8. he will not accept such an one to serve him, how shall the Prince of Princes admit such an one to be his servant? If the king of Babel would have young men (well favoured, and such as had ability in them) to stand in his Palace, Dan. 1, 4. shall the king of Heaven have none to stand in his Court but the blind and lame, such as the soul of David hated? 2 Sam. 5, 8. Thinkest thou, when thou hast served Satan with thy prime yeares, to satisfie God with thy dotage? Take heed, lest God turn thee over to thy old Master again: that as thou hast in the dayes of thy life done his work, so he may in the end pay thee thy wages. Is that a fit time to undertake, by the serious exercises of repentance (which is the work of works) to turn thy sinful soul to God, when thou art not able with all thy strength, to turn thy weary bones on thy soft bed? If thou findest it so hard a matter now; thou shalt find it far harder then. For thy sin will wax stronger, thy strength will grow weaker, thy Conscience will clog thee, pain will distract thee, the fear of death will amaze thee, and the visitation of friends will so disturb thee, that if thou be not furnished afore-hand with store of faith, patience and consolation, thou shalt not be able either to meditate thy self, or to hear the words of comfort from others, nor to pray alone, nor to joyn with others who pray for thee. It may be thou shalt be taken with a dumb palseie, or such a deadly senseless

esse, that thou shalt neither remember God,  
 or think upon thine own estate. And doest thou  
 not well deserve, that God should forget to save  
 thee in thy death, who art so unmindfull now to  
 serve him in thy life? The feare of death will drive  
 many at that time, to cry, Lord, Lord: but Christ  
 protesteth; that *he will not then know them for his:*  
 Matt. 7: 22. Yea, many shal then (like Esau)  
 Heb. 12. 17. *wish tears seek to repent; and yet find no*  
*place of repentance.* For man hath no free-will to  
 repent when he will, but when God will give  
 him grace: and if mercy shewed her self so inex-  
 orable, that she would not open her gates to so  
 tender Suiters as Virgins, Matt. 25: 11. to so ear-  
 nest suiters as knockers, because they knocked  
 too late: How thinkest thou that she will ever  
 suffer thee to enter her gates, being so impure a  
 wretch, that never thinkest to leave sin, til sin first  
 leave thee, and didst never yet knock with thine  
 own fists upon the brest of a penitent heart? And  
 mustly doth her Grace deny to open the Gates of  
 Heaven, when thou knockest in thine adversity,  
 who in thy prosperity wouldest not suffer Christ,  
 whilest *he knocked*, Rev. 3: 20. *to enter in at the doore*  
*of thy Heart.* Trust not either late repentance, nor  
 long life: not late repentance, because it is much  
 to be feared, lest that the repentance, which the  
 fear of death enforceth, dyes with a man dying.  
 And the Hypocrite, who deceived others in his  
 life, may deceive himself in his death. God  
 accepteth none but Free-will offerings: and the  
 repentance that pleaseth him, must be voluntary,  
 and not of constraint. Not long life, for old age

will fall upon the neck of youth (a): and as no thing is more sure then death, so nothing is more uncertaine then the time of dying. Yea, oftentimes when ripenesse of sin is hastened by outrageousnesse of sinning, God suddenly cutteth off such vicious livers, (b) either with the sword, in temperatenesse, luxury, surfet, or some other fearfull manner of sicknesse. Mayest thou not see, that it is the evill spirit that perswades thee to deferre thy Repentance till old age, when Experience tells thee, that not one of a thousand that takes thy course, doth ever attain unto it. Let Gods Holy Spirit moove thee not to give thy self any longer, to eat and drink with the drunken, lest thy Master send death for thee in a day when thou lookest not for him, and in an houre that thou art not aware of, and so suddenly cut thee off, and appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth. Matt. 27: 49. But if thou lovest long life; fear God, and long for life everlasting. Deut. 30: 19. Prov. 3: 2. Psal. 3: 2. Psal. 34: 11, &c. The longest life here, when it comes to the period, will appeare to have been but as a tale that is told, Psal. 90, 9. a vanishing vapour, Lam. 4: 14. a fleeting shadow Psal. 109: 23. a seeming dream, Psalm. 67: 5. a glorious flower, 2 Pet. 1: 24. growing and flourishing in the morning, Ps. 60: 6. but in the evening is cut down and withered: or like a Weavers shuttle. Isa. 38: 12. which by winding here & there, swiftly unwindeth it self

(a) *Nascentes morimur, finisque ab origine pendet, sic pubescentes juncti senectute premunt.* Mant. (b) *Nequitie, vita non finis esse senem.*

self to an end. It is but a moment, saith S. Paul. Cor. 4: 17. O then the madnesse of man! that for a moment of *sinfull pleasures* Heb. 11: 25. will hazard the losse of an *Eternal weight of glory*, 2 Cor. 5: 17.

These are the seven chief hinderers of Piety, which must be cast out like *Mary Magdalens seven Devils*, Mar. 16: 9. Luke 8: 2. before ever thou canst become a true practiser of Piety: or have any sound hope to enjoy either favour from Christ by grace, or *fellowship* with him in glory.

### The Conclusion

TO conclude all: for as much as thou seest, that without Christ, thou art but a slave of sin, Deaths vassall, and Worms meat, whose thoughts are vain, whose deeds are vile, whose pleasures are scarce beginning, whose miseries never know end: What wise man would incur these hellish torments, though he might by living in sin, purchase to himself for a time, the Empire of Augustus, the riches of Cresus, the pleasures of Solomon, the policy of Achitophel, the voluptuous fare, & fine apparell of Dives! for what should it avail a man (as our Saviour saith) to win the whole World for a time; and then to lose his soul in Hell for ever?

And seeing that likewise thou seest how great is thy happinesse in Christ, & how vain are the hinderances, that debar thee from the same: be ware [as the Apostle exhorteth] of the *deceitfulnesse of sin*, Heb. 3: 12, For that sin, which seems now

to be so pleasing to thy corrupt Nature, will on day prove the bitterest enemy to thy distressed soul: and in the mean while harden [unaware] thine impenitent heart.

Sin [as a Serpent] seems beautifull to the eye but take heed of the sting behinde: whose venomous effects if thou knewest, thou wouldst carefully flie from sin, as from a Serpent: for

I. Sin did never any man good, & the more for a man hath committed, the more odious he hath made himself to God, the more hatefull to a good men.

II. Sin brought upon thee all the evill crosses, losses, disgraces, and sicknesses, that ever befell thee. Fooles [saith David Psam. 107: 17.] *because of their transgressions, and because of their iniquities, are afflicted.* Jeremy in a lamenting manner, Lam. 3: 30. asketh the question, *Wherefore is the living man sorrowfull?* The holy Ghost answereth him; Man suffereth for his sin. Hereupon the Prophet takes up that dolefull out-cry against sin, as the cause of all their misery. *We now unto us that ever we have sinned.* Lam. vers. 16.

III. If thou dost not speedily repent thee of thy sins, they will bring upon thee yet far greater plagues, losses, crosses, shame, and judgment then ever hitherto befell thee. Read Levit. 26: 18. &c. Dent. 28: 15, &c.

IV. And lastly, if thou wilt not cast off thy sin, God (when the measure of thine iniquity is full, Gen. 15: 16.) will cast thee off for thy sin: for as he is just, so he hath power to kill and cast



to hell, all hardened and impenitent sinners. If therefore thou wilt avoid the cursed effects of in this life, and the eternal wrath due therein the world to come, and be assured that thou art not one of those, who are given over to a reprobate sense, *Let then [O sinner] my counsell be acceptable unto thee: break off thy sins by righteousness, and thine iniquities, by shewing mercy towards the poor: O let there [at length] be an healing of thine* your. Dan. 4: vers 24. Nathan used but one Parable, and David was converted: 2 Sam. 12: 13. was preached but once to Ninive and the whole city repented: Jon. 3: 5, &c. Christ looked but once on Peter, and *he went out and wept bitterly*, Luk. 22: 62. And now, that thou art oft, and so lovingly Entreated, not by a Prophet, but by Christ the Lord of Prophets: yea, that God himself, by his *Embassadours*, doth *pray thee to be reconciled unto him*, 2 Cor. 5: vers 20. leave off thine adultery, with David; repent of thy sins like a true Ninivite; and whilest Christ looketh in mercy upon thee, leavethy wicked corruptions, and weep bitterly for thine offences.

Content not thy self with that formal religion, which un regenerated men have framed to themselves, in stead of sincere devotion: for in the multitude of opinions, most men have almost lost the practice of true Religion. Think not that thou art a Christian good enough, because thou art best as the most, and art not so bad as the worst: no man is so wicked, that he is addicted to all kind of vices, (for there is an Antipathie twixt some

some vices:) But remember that Christ saith  
 Matt. 3: 20. *Except your righteousness shall ex-*  
*ceed the righteousness of the Scribes and Pharisees,*  
*shall in no case enter into the Kingdom of Heaven.*  
 Consider with thy selfe, how far thou comest  
 short of the Pharisees, in fasting, praying,  
 frequenting the Church, and in giving of alms.  
 Think with thy self how many Pagans, who  
 never knew Baptisme, yet in moral vertues, and  
 honesty of life, do go far beyond thee. Where  
 then the life of Christ thy Master? and how far  
 art thou from being a true Christian? If thou  
 dost willingly yeeld to live in any one grosse vice,  
 thou canst not have a regenerated Soul; though  
 thou reformest thy self like *Herod*, Mark. 6: 22.  
 from many other vices. A true Christian must  
 have respect to walk in the truth of his heart, in  
 all the Commandements of God alike: for (saith  
 S. James) *He that shall offend in one point of the Law*  
*(willfully) is guilty of all.* Jam. 2: 10. And Pe-  
 ter bids us *lay aside* (not some but) *all malice,*  
*guile, and hypocrisie,* &c. 1 Pet. 2: 1. One sin  
 enough to damne a mans soul, without repen-  
 tance: dream not to go to Heaven by any neerer  
 or easier way then Christ hath trayned unto us  
 in his Word. Word. The way to Heaven is not  
 easie or common, but *strait & narrow*: Matth.  
 11. yea so narrow, that Christ protesteth, that  
*rich man shall hardly enter into the Kingdom of*  
*Heaven,* Matth. 19: 23. and that those who enter  
 are but few: Matth. 7: 14. & 22: 14. and that  
 those few cannot get in, but by striving. Luke  
 13: 24. and that some of those who strive to enter

shall not be able. This all GodsSaints (whilest they here lived ) knew well, when with so often fasting, so earnest prayers , so frequent hearing the Word, and receiving the Sacraments, and with such abundance of teares, they devoutly begged at the hands of God , for Christs sake , to be received into his Kingdome.

If thou wilt not beleeve this truth ; assure thee that the Devil , which perswades thee now , that it is easie to attain Heaven, will tell thee hereafter, that it is the hardest businesse in the world. If therefore thou art desirous to purchase sound assurance of salvation to thy soul, and to go the right and safe way to Heaven ; get forthwith (like a wise Virgin Matth. 25: 1, &c. ) the *Oil of Piety* in the *Lamp* of thy conversation , that thou mayest be in a continual readines to meet the Bridegroom, whether he cometh by Death, or by Judgement. Which, that thou mayest the better do , let this be thy dayly practice.

*How a private man must begin the morning with Piety.*

**A**S soon as ever thou awakest in the Morning, keep the doore of thy heart fast shut , that no earthly thought may enter , before that God be come in first : and let him [before all others] have the (a) first place therein. So all evill thoughts either will not dare to come in, or shall the easier be kept out : and the heart will more favour of piety and godlinesse all the day after. But if the heart be not [at thy first waking] filled with some

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(a) *Primitia oris & cordis Deo offerenda. Amb. in Ps. 110.*

meditations of God and his Word, and dressed like the Lamp in the Tabernacle, every Morning, and Evening, Exo. 27: 20. 21. with the Oyl Olive of Gods word; and perfumed with the sweete incense of Prayer: Exod. 36: 7. Psalm. 141: 1. Satan will attempt to fill it with worldly cares, or fleshly desires, so that it will grow unfit for the service of God, all the day after sending forth nothing, but the stench of corrupt and lying words, and of rash and blasphemous Oathes.

Begin therefore every dayes work, with Gods Word and Prayer. And offer up unto God upon the Altar of a contrite heart, Psal. 51. the groans of thy spirit, Rom. 8. and the calves of thy lips, Hof. 13. 1. as thy morning sacrifice, and the first fruits of the day: and as soon as thou awakest, say unto him thus.

*A short Soliloquie, when one first awakes in the Morning.*

**M**Y soul waiteth on thee: Psalm. 130: 6. O Lord, more then the Morning watch watcheth for the Morning: O God, therefore be merciful unto me, and blesse me, and cause thy face to shine upon me: fill me with thy mercy this morning, so shall I rejoyce and be glad all my dayes. Psalm. 67: 1.

*Meditations for the Morning.*

*Then Meditate,*

**H**ow Almighty God can (in the Resurrection) as easily raise up thy body out of the Grave;  
from

from the *sleep of death*, as he hath this Morning wakened thee in thy Bed, out of the *sleep of Nature*. At the dawning of which *Resurrection day*, *Christ shall come to be glorified in his Saints* 2 Thes. 1: 10. Jude v. 14. Phil. 3: 21. Mat. 13: 43. & 17. 2. Luke 9: 31. and every one of the bodies of the thousands of his Saints (being fashioned like unto his glorious body shall shine as bright as the Sun. All the Angels shining likewise in their glory: the body of Christ surpassing them all in splendor & glory: and the Godhead excelling it. If the Rising of one Sun, make the morning skie so glorious; what a bright shining and glorious Morning will that be, when so many thousand thousands of bodies, far brighter then the Sun, shall appear and accompany Christ with his glorious train, coming to keep his general Sessions of *Righteousnesse*, Act. 17: 31. and to judge the wicked *angels*, and all *ungodly men*? 1 Cor. 6: 3. Jud. v. 19. And let not any transitory profit, pleasure, or vain-glory of this day, cause thee to lose thy part and portion of the Eternal blisse and glory of that day, which is properly termed the *Resurrection of the just*. Luke 14: 14. Beasts have bodily eyes to see the ordinary light of the day: But Endeavour thou with the *eyes of Faith*, to foresee the glorious light of this Day.

II. That thou knowest not how neer the evil spirit (which *night and day like a roaring Lyon, walketh about seeking to devour thee* 1 Pet. 5: 8.) was unto thee, whilst thou sleepest, and wast not able to help thy self: and that thou knowest not what mischief he would have done to thee, had  
not

not God watched thee and thine, with his ever waking providence, Job. 1: 10. Psal. 121. Pl. 43: 7 and 19: 11. Gen. 32: 1, 2. 2 King 6: 16. and guarded thee with his holy and blessed Angels.

III. If thou hearest the *Cock crow*; remember Peter, to imitate him: Luke 22: 61, 62. and call to mind that Cocke crowing sound of the last Trumpet, which shall waken thee from the dead. And consider in what case thou art, if it sounded now: and become such, as thou wouldest wish to be then, lest at that day thou wilt wish, that thou hadst never seen this: yea curse the day of thy naturall birth, Jer. 20: 14. Job. 3: 2. for want of being new born by spirituall grace: Tit. 3: 5. When the Cock crows, the Thief despaires of his hope, and gives over his nights enterprize: so the devil ceaseth to tempt or attempt any further, when he hears the devout Soul, wakening herself with Morning prayer. (a)

IV. Remember that Almighty God is about thy bed, and seeth thy downlying, and thy uprising, understandeth thy thoughts, and is acquainted with all thy wayes. Psalm. 139: 2, 3. Remember likewise, that his Holy Angels, who guarded and watched over thee all night; do also behold how thou wakest and risest. Do all things therefore as in the awfull presence of God, and in the sight of his Holy Angels. Gen. 3: 1: 55. & 32: 1, 2. Ps. 91: 5, 11. Acts. 12: 21.

V. As thou art putting on thine apparell, remember; that they were first given as coverings

(a) *Gallo canente, suas Latro relinquit insidias, &c. Anth. Hexam. lib. 5. cap. 14.*

Shame, being the filthy effect of sin : and that they are made but of the offals & excrements of dead beasts. Therefore whether thou respect the stuff, or the first institution, thou hast so little cause to be proud of them, that thou hast great cause to be humbled at the sight and wearing of them, being the richest apparell are but fine covers of the foulest shame. Meditate rather, that as thine apparell serves to cover thy shame, & to fence thy body from cold: so thou shouldest be as carefull to cover thy soul with that *wedding garment*, Matth. 22: 11. which is the *Righteousnesse of Christ*, Rom. 13: 14. 1 Cor. 1: 30. and (because apprehended by our faith, Phil. 3: 9.) called the *Righteousnesse of the Saints*: Rev. 19: 28. Eph. 4: 24. Rev. 16: 15. Least, whilest we are richly apparelled in the sight of men, we be found to walk naked, (so that all our filthinesse be seene) in the sight of God. But that with his righteousness (as with a Robe) we may cover our selves from perpetuall shame, and shield our souls from that fiery cold that will procure infernall weeping, and *gnashing of teeth*, Matth. 22: 13. And withall consider, how blessed a people were our Nation, if every silken sute did cover a sanctified soul. And yet a man would think, that on whom God bestowed most of these outward blessings, of them he should receive greatest inward thanks. But if it prove otherwise, their reckoning will prove the heavier in the day of their Accounts. Luk. 12: 48. Jam. 3: 13.

VI. Consider, how Gods mercy is renewed unto thee every morning, in giving thee (as it were

were) *a new life*: and in causing the Sun, after his uncessant race, to rise again to give thee light. Ps. 19:3. Let not then his glorious light burn in vain, but prevent rather (as oft as thou canst) the Sun-rising, to give God thanks; and kneeling down at thy bed side, salute him at the dayspring with some devout *Antelucanum*, or Morning Soliloquie, containing an humble confession of thy sins, asking pardon of all thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his Church, thy self, and all that do belong unto thee.

*Brief directions how to read the Holy Scriptures, once every year over, with ease, profit, and reverence.*

**B**Ut for as much, that as Faith is the soul, so reading and meditation of the Word of God, are the Parents of prayer. Therefore before thou prayest in the Morning, first read a Chapter in the Word of God, then meditate a while with thy self, how many excellent things thou canst Remember out of it:

As first, what good counsels or exhortations to good works and to holy life.

Secondly, what threatnings of Judgements, against such and such a sin: and what fearfull examples of Gods punishment or vengeance, upon such and such Sinners.

Thirdly, what blessings God promiseth to Patience, Chastity, Mercy, Alms-deeds, Zeal in his Service, Chastity, Faith, and trust in God, and such like Christian virtues.

Fourth-



Fourthly, what gracious deliverance God hath brought; and what speciall blessings he hath bestowed upon them, who were his true & zealous servants.

Fifthly, apply these things to thine own heart. And read not these Chapters, as matters of Histori- call discourse; but as if they were so many Let- ters or Epistles sent down from God out of heaven unto thee: for *whatsoever is written, is written for our learning*, Rom. 15, 4.

Sixthly, read them therefore with that reverence, as if God himself stood by, & spake these words unto thee, to excite thee to those vertues, to dis- suade thee from those vices: assuring thy self, that if such sins (as thou readest there) be found in thee without repentance, the like plagues will fall upon thee: but if thou doest practice the like Piety & vertuous deeds, the like blessing shall come unto thee and thine.

In a word, apply all that thou readest in holy scripture, to one of these two heads chiefly; either to confirm thy faith, or to increase thy repentance: for as (a) *Sustine & Abstine*, Bear & Forbear, was the Epitome of a good Philosophers life: so *Crede & Resipisce*, Beleeve and Repent is the whole sum of a true Christians profession. One Chapter thus read with understanding, and meditated with application, will better feed and comfort thy soul, than five read and run over without mar- king their scope or sense, or making any use thereof to thine own self. If in this manner thou shalt read three Chapters every day: one in the Mor-

(a) Epicteti dict.

Morning, another at Noon, and the third at Night (reading so many Psalms in stead of a Chapter, as our Church Liturgy appoints for morning and evening prayers) thou shalt read over all Canonical (a) Scripture in a year, except six Chapters which thou maist adde to the task of the last day of the year. The reading of the Bible in order will help thee the better to understand both the Historie and scope of the holy Scripture. And for the (b) *Apocrypha*. being but penned by man's spirit, thou mayest read them at thy pleasure: but beleeye them so far as they agree with the Canonical Scripture, which is indited by the Holy Ghost.

But it may be thou wilt say, that thy business will not admit thee so much time, as to read every Morning a Chapter, &c. O Man, remember that thy life is but short, and that all this business is but for the use of this short life: but salvation or damnation is everlasting! Rise up therefore every morning, by so much time the earlier: defraude

(a) In the Canonical Boökes of the old Testament there are 932 Chaps. but distributing the 1,0 Psalms into 60. parts, thou shalt find but 841. Which being added to 160. (the number of the Chap. in the new Testament) will amount to 1101 dividing which by three into 169 (the number of the dayes of the year) there will remain but six, which thou mayest dispose of as is prescribed. (b) *Hos 12 libros lege, cum Apocryphis vero nihil habeas negotii: has tantum studiose meditare Scripturas, quas in Ecclesia confidenter legimus. Multo prudentiores te & Religiosiores fuerunt Apostoli, & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur quum sis filius Ecclesie non transgrediaris illius terminos: ac veteris Testamenti (ut dictum est) 22 meditare. lib. Cyril. Hier. Catec. 4.*

ay foggy flesh of so much sleep, but robbe not thy  
oul of her tood, nor God of his service: & serve  
he Almighty duely, whilst thou hast time and  
health.

Having thus read thy Chapter, as thou art  
out to pray, remember, that *God is a God of  
holinesse*, *Exod. 26: 36.* whereof he warneth us  
repeating so often, *Be ye holy, for I am Holy.*  
*Lev. 21: 44. & 19: 2. and 20: 7. 2 Pet. 2: 5.* And  
when he devoured with a sudden fire *Nadab and  
Abihu*, for offering unto him incense, with *strange*  
*re*, *Lev. 10: 2.* (like those now adayes, who  
ffer Prayers from hearts traught with the fire  
of lust & malice) the Lord would give no other  
reason of his Judgements but this, *I will be san-  
ctified in them that come neer me.* *vers. 3.* As if he  
should have said. If I cannot be sanctified by them  
who are my servants, in serving me with that Ho-  
linesse that they should; I will be sanctified in  
them, by confounding them with my just Judge-  
ments, which their lewdness doth deserve. God  
therefore cannot abide any wilful uncleannesse, or  
filthinesse in them who serve him: insomuch that  
he commanded the Israelites, that when they  
were in Camp against their Enemies, they  
should dig a hole with a paddle, and cover their  
crements: his reason is, *For the Lord thy God  
walketh in the midst of thy Camp, to deliver thee,  
and to give up thine enemies before thee: therefore  
thy Hoast shall be holy, that he see no filthy thing  
in thee; and turn away from thee.* *Deut. 23:  
3, 14.*

If he will have men to be so holy in time of  
War

war in the Field, how much more holiness expecteth he at our hands, in time of peace, in our houses? Therefore saith Zophar in Job: Job. 13, 14. *If thou prepare thine heart, and stretch out thine hand towards God to pray: if iniquitie be in thy hand, put it far away, &c. let no wickednesse dwell in thy Tabernacles.* For as Esay saith; Isa. 1. 15. *there be any uncleannesse in our hands (that is, any sin whereof we have not repented) though we stretch out our hands unto him, and make many Prayers, the Lord will hide his eyes from us, and will not hear our Prayers.* Therefore, before thou prayest, let God see that thy heart is sorrowfull for thy sin, and that thy minde is resolved (throw the assistance of his grace) to amend thy faults. And then having washed thy self, and adorned thy body with apparell, which becometh thy calling, and the Image of God, which thou bearest, shut thy chamber door, and kneel down at thy bed-side: or some other convenient place, and in reverent manner lifting up thy heart, together with thy hands and eyes, as in the presence of God, who seeth the inward-intention of thy soul; offer up unto God from the Altar of contrite heart, thy prayer as a Morning sacrifice through the Mediation of Christ, in these, or the like words.

*A Prayer for the Morning.*

**O** Most mighty and glorious God, full of incomprehensible Power and Majestic, who with glory the very Heaven of Heavens is not able to contain: 1 King 8: 27. look down from Heaven upon

Upon me thine unworthy servant, who here  
 prostrate my self at the *footstool of thy throne of*  
*Grace.* Psalm. 132: 17. Heb. 4: 16. But look upon  
 me, O Father, through *the merits and mediation*  
*of Jesus Christ, thy beloved Son in whom only thou*  
*art well pleased.* Dan. 9: 18. Matth. 3: 17. For of  
 my self I am not worthy to stand in thy presence,  
 or to speak with mine unclean lips to so holy a  
 God as thou art. Isa. 6: 5. For thou knowest that  
 in sin I was conceived and born. Psalm. 51: 5. and  
 that I have lived ever since in iniquitie: so that  
 I have broken all thy Holy Commandements by  
 unfull motions, Gen. 6: 5. unclean thoughts,  
 Matth. 15, 19. & 12, 34, evill words, and wicked  
 works: Ps. 140: 1. 9. Dan. 9: 11. Levit. 26: 14.  
 &c. omitting many of those duties of Piety  
 which thou requirest for thy service, and com-  
 mitting many of those vices, which thou (under  
 the penalty of thy displeasure) hast forbidden.  
 (Here thou mayest confesse unto God thy secret  
 sins, which do most burthen thy conscience: with  
 the circumstances of the time, place, person, and  
 manner, how it was committed, saying, But  
 more especially, O Lord, I do here with grief of heart  
 confesse unto thee, &c.)  
 And for these my sins, O Lord, I stand here  
 guiltie of thy curse, Deut. 27: 26. Dan. 9: vers 11.  
 Gal. 3: 10. Esd. 9: 10. with all the miseries of this  
 life, and everlasting torments in Hell-fire, when  
 this wretched life is ended, if thou shouldst deal  
 with me according to my deserts. Yea, Lord, I  
 confesse, that it is thy mercy which endureth for ever,  
 and thy compassion which never failes: Lam. 3:  
 ver.

vers. 22. that is the cause that I have not been long ago consumed. *But with thee, O Lord! there is mercy, and plenteous redemption*, Psalm 130: 4. the multitude therefore of thy mercies, Psalm vers 7. Psalm 13: 7. and confidence in Christs merits. I intreat thy divine Majesty, that thou wouldest not enter into Judgement with thy Servant. Psalm 143: 2. *neither be extreme, to marke what I have hitherto done amisse*: for if thou doest, there is no flesh can be justified in thy sight; nor any living stand in thy presence. But be thou mercifull unto me, and wash away all the uncleanness of my sin. Ezek. 36: 25. 1 Joh. 1: 9. with the merits of the precious Blood, which Jesus Christ hath shed for me. And seeing that he hath born the burthen of that curse, which was due to my transgression. Gal. 3: 13. O Lord, deliver me from my sin, and from all those Judgements, which hang over my head, as due unto me for them: And separate them as far from thy presence, as the East is from the West, Psalm 103: 12. bury them in the burial of Christ; that they may never have power to rise up against me to shame me in this life, or to condemn me in the World which is to come. And I beseech thee, O Lord, not onely to wash away my sinnes, with the blood of thine Immaculate Lamb; but also to purge my heart by thy holy Spirit, from the dross of my naturall corruption. Col. 2: 12, 13. Eph. 2: 5, 6. that I may feel the Spirit, more and more killing my sin, in the power and practice thereof, Joh. 1: 29. Psalm 51: 10. so that I may with more freedome of mind and liberty of will, serve thee the everliving God.

righteousnesse and holinesse this day, Gal. 4: 24.  
 5. Luk. 1: 74, 75. And give me grace, that by  
 the direction and assistance of the same holy  
 spirit, I may persevere to be thy faithfull & un-  
 changed servant unto my lives end: that when this  
 mortall life is ended, I may be made a partaker  
 of immortality, and everlasting happinesse in thy  
 heavenly Kingdome, Mat. 24: 13. In the mean  
 time, O Lord, whilest it is thy blessed will and  
 pleasure, that I may continue to spend and end  
 that small number and remnant of dayes, which  
 thou hast appointed for me to live in this valley of  
 misery: *Teach me so to number my dayes, that I  
 may apply my heart unto wisdome, Psalm 90: 12.*  
 And as thou doest adde dayes unto my life; so,  
 O good Lord, I beseech thee, adde repentance and  
 amendment to my dayes: that as I grow in years,  
 I may increase in Grace and favour with thee,  
 and all thy people. And to this end, give unto me  
 supply of all those graces, which thou knowest  
 to be wanting in me, and necessary for me, with  
 an increase of all those good gifts, wherewith  
 thou hast already endowed me: that so I may be  
 better enabled to lead such a godly life, and  
 honest conversation: as that thy name may there-  
 by be glorified, others may take good example  
 by me, and my soul may more cheerfully feed on  
 the peace of a good conscience, and be more re-  
 newed with the joy of the *Holy Ghost*, Rom.  
 15: 17. And here, O Lord, according to my boun-  
 dy duty I give thee most humble & heartie thanks  
 for all those blessings, which of thy goodnesse  
 thou hast bestowed upon me: And namely, for

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that

that thou hast of thy free love, according to this eternall purpose elected me, before the foundation of the World was laid, unto salvation in Jesus Christ: Ephes. 1: 4. Matth. 25: 24. for that thou hast created me after thine own Image: Gen. 9: 6. and hast begun to restore that in me, which was lost in our first Parents: Ephes. 4: 24. Col. 3: 10. for that thou hast effectually called me by the working of thy Spirit, Rom. 8: 28. Matt. 22: 14. in the preaching of thy Gospel, Rom. 1: 16. Rom. 16: 23, 26. and the receiving of thy Sacrament, 1 Pet. 2: 18, 19. to the knowledge of thy saving grace, and obedience of thy blessed will: for that thou hast bought & redeemed me with the blood of thine onely begotten Son, Rev. 5. from the torments of Hell, and thrall of Satan: for that thou hast, by Faith in Christ freely justified me, Rom. 3: 28. who am by nature the child of wrath: Gal. 3: 10. Ephes. 2: 1. 1 Cor. 6: 11. 1 Pet. 1: 18. 2 Pet. 3: 9. for that thou hast in good measure sanctified me by thy holy Spirit, and givest me time large a time to repent, together with the means of Repentance. I thank thee likewise, good Lord for my life, health, wealth, food, rayment, peace, prosperity and plenty: and for that thou hast preserved me this night, from all perils and dangers to my Body and Soul, and hast brought me safe to the beginning of this day. And as thou hast now awakened my bodie from sleep: so I beseech thee to awaken my soul from sin and carnall security, Ephes. 5: 13. and as thou hast caused the light of thy Word to shine in my bodily eyes: so, good Lord, cause the light of thy Word and holy Spirit, to shine in my heart.



illuminate my heart : Luke 16: 7. Phil. 2: 15.  
and give me grace, as one of thy *children of light*,  
to walk in all holy obedience before thy face this  
day: and that I may *endeavour to keep faith & a cleer*  
*conscience towards thee, and towards all men*; Acts 24:  
16. in all my thoughts, words, and dealings. And  
O good Lord, blesse all my studies and actions,  
which I shall take in hand this day, as that they  
may tend to thy glory, the good of others, and  
the comfort of mine own soul and conscience  
in that day, when I shall make my finall  
accounts unto thee for them: 2 Cor. 5: 15. O my  
God, keep thy servant, that I do no evill unto any  
man this day: and let it be thy blessed will, not to  
suffer the Devill, nor his wicked angels, nor any  
of his evill members, or any malicious enemies to  
have any power to do me any hurt or violence.  
Ecc. 3: 2. But let the eye of thy holy providence  
watch over me, for good, and not for evill: Psalm  
124: 7, and command thy *holy Angels to pitch*  
*their tents round about me*, Psalm. 91: 11. Psalm.  
124: 5. for my defence and safetie, in my going  
out and comming in, as thou hast promised they  
should doe about them that feare thy name. For  
unto thy hands, O Father, I do here Commend my  
soul, Luke 23: 47. and body, my actions, and all  
that ever I have, to be guided, defended, and pro-  
tected by thee: being assured, that whatsoever  
thou takest into thy custody, cannot perish, nor  
suffer any hurt or harm. And if I at any time this  
day, shall through frailty, forget thee; yet Lord,  
beseech thee, do thou *in mercy remember me*.  
Psalm. 13: 31. And I pray not unto thee; O Fa-

ther, for my self alone, but I beseech thee also be mercifull unto thy whole Church and chosen people, wheresoever they live upon the face of the earth. Defend them from the rage and tyranny of the Devill, the world, and Antichrist. Give the Gospell a free and a joyfull passage thorow the *World*, for the conversion of those, who belong to thine election and Kingdome.

Blesse the Churches and Kingdoms (where we live) with the continuance of *Peace*, *Justice*, and *true Religion*, Psal. 51: 18. 19. Defend the Kings and Queens Majesties from all their enemies, and grant them a long life, in health, and all happinesse to raigh over us. Psal. 72: 1. 1 Tim. 2: 2. Hest. 6: 10. Blesse the Prince Charles the Prince Palatine of Rhene, and the gracious Lady Elizabeth, their mother; Encrease in them all Heroical gifts, and Spiritual graces, which may make them fit for those places, for which thou hast ordained them. 1 Tim. 2: 2. Direct all the *Nobilitie*, *Pastors*, *Ministers*, & *Magistrates* of this Church & Commonwealth, to govern the Commonwealth in true Religion, justice, obedience, & tranquillity. Be merciful unto all the Brethren which feare thee, and call upon thy name. And comfort as many among them as are sick and comfortlesse in body, or in mind. Jam. 5: 15. especially, be favourable to all such who suffer any trouble or persecution for the testimony of thy truth, and holy *Gospell*: And give them a gracious deliverance out of all their troubles, in which way it shall seem best to thy wisdom. Heb. 1: 13. 1 Cor. 10: 13. 2 Tim. 2: 9. 2 the m

1: 6. &c. for the glory of thy Name, the further  
 enlarging of the Truth, and the more ample in-  
 crease of their own comfort and consolation. Ha-  
 sten thy coming, O blessed Saviour, and end  
 these sinfull daies. And give me grace, that like a  
 wise Virgin, Mat. 25: 12. &c. I may be prepared  
 with Oyle in my Lamp, to meet thee, the sweet  
 Bridegroom of my Soul, at thy coming: whether  
 it be at the day of death, or of Judgment: And  
 then, Lord Jesus, come when thou wilt: *even Lord  
 Jesus come quickly.* Rev. 22: 20. These and all  
 other Graces, which thou knowest needfull and  
 necessary for me, this day and evermore, I humbly  
 beg and crave at thy hands, O Father; giving  
 thee thy glorie, in that form of Praier which  
 Christ himself hath taught me to say unto thee.

*Our Father which art in Heaven, Hallowed be thy  
 Name, &c.*

*Meditations to stir us up to Morning Prayer.*

F, when thou art about to pray, Satan shall sug-  
 gest that thy prayers are too long, and that there-  
 fore it were better either to omit prayers, or else  
 to cut them shorter: meditate, that Prayer is thy  
 spirituall sacrifice, wherewith God is well pleased:  
 Heb. 13: 15, 16. And therefore it is so displeasing  
 to the Devill, and so irksome to thy flesh. Bend  
 therefore thy Affections (will they, nill they,) to  
 so holy an exercise: assuring thy self, that it doth  
 please God, by how much  
 the more it is unpleasing to thy flesh.

2. Forget not how the holy Ghost puts it down as a speciall note of reprobates: *They call not upon the Lord* Psalm 14: 4. *They call not upon G O D* Ps. 53 : 4. And when Eliphaz supposed that Job had cast off the fear of God, & that God had cast Job out of his favour; he charged him that he *restrained prayer before God*: Job 15: 15. making that a sure note of the one, and sufficient cause of the other. On the other side, that God hath promised that *Whosoever shall call on his name, shall be saved*: Rom. 10: 13. It is certain, that he who maketh no conscience of the dutie of prayer, hath no grace of the holy Spirit in him. For the Spirit of grace and of prayer Zach. 12: 10. are one: and therefore grace and prayer go together. But he that can from a penitent heart (morning and evening) pray unto God: it is sure that he hath his measure of grace in this world: & he shall have his portion of glory in the life which is to come.

3. Remember, that as loathing of meat, and painfulnesse of speaking, are two symptoms of a sick bodie: so irksomenesse of praying, when thou talkest with God, and carelessnesse in hearing when God by his Word speaks unto thee, are two sure signes of a sick soul.

4. Call to minde the zealous devotion of the Christians in the Primitive Church: who spent many whole nights and vigils in watching and praying for the forgiveness of their sins, and that they might be found readie at the comming of Christ. And how that David was not content to pray at Morning, at Evening, and at Noon

but he would also rise up at Mid night , to pray  
unto God , Psalm 55 : 16, 17. Psalm 119 : 62.  
And if Christ did chide his Disciples , Matth. 26 :  
40. because they would not watch with him one  
hour in praying, what chiding dost thou deserve,  
who thinkest it too long to continue in Prayer but  
one quarter of an hour ? If thou hast spent divers  
houres in seeing a vain Mask , or a Play , yea ,  
whole dayes and nights in carding and dicing , to  
please thy flesh; be ashamed to think a Prayer of a  
quarter of an hour long , to be too long an exer-  
cise for the Service of God.

5 . Consider , that if the Papists in their blind  
superstition , do in an unknown , and therefore  
medifying tongue , 1 Cor. 14 : 15. and 16 : 20, 27.  
(fit onely for the children of mysticall Babylon  
Gen. 11 : 7, 9. Rev. 17 : 5. ) mutter over upon their  
(a) Beades , every morning and evening , so ma-  
ny scores of Ave-Maries, Pater-nosters, and Ido-  
latrous Prayers : how shall they , in their super-  
stitious devotion , rise up in Judgement against  
thee , professing thy self to be a true Worshipper  
of Christ ? If that thou thinkest these Prayersto be  
too long a task , being shorter for quantitiethen  
theirs , but far more profitable for qualitie, ten-  
ding onely to Gods glory , and thy good ; and so  
compiled of Scripture phrase , as that thou maist  
speak to God as well in his own holy Words , as  
in thine own native language. Be ashamed that  
the Papists in their superstitious worshipping of crea-  
tures , should shew themselves more devout, than

G 4

thou

(a) A superstition. Qui filo insertis numerant sua mura-  
mura baccis. Mart. Alphons. Lib. 4.

thou in the sincere worshipping of the true and only God, John 17: 3. And indeed, a prayer in private devotion, should be one (a) continued speech, rather than many broken fragments.

6. Lastly, when such thoughts come into the Head, either to keep thee from Prayer, or to distract thee in praying: remember that those are the *Fowls* which the *evill One* sends to devour the good seed, Matth. 13: 4, 19. and the carcases of thy spirituall Sacrifices: but endeavour, with *Abraham* to drive them away. Gen. 15: 11. Yet notwithstanding, if thou perceivest at some times that thy spirits are dull, and thy mind not apt to Prayer, and holy devotion: strive not too much for that time; but humbling thy self at the sense of thy infirmitie and dulnesse, knowing that God accepteth the willing mind [though it be oppressed with the heavinesse of the flesh. Matth. 23: 41. 2 Cor. 8: 12] endeavour the next time to recompence this dulnesse, by redoubling thy zeal: and for the time present, commend thy soul to God, in this or the like short Prayer.

*Another short Morning Prayer.*

O Most gracious God, and merciful Father, thine unworthy Servant, do here acknowledge, that as I have been born in sin, so I have lived in iniquity, and broken every one of thy Commandements in thought, word, and deed: following the desires of mine own will, and lust.

(a) *Vox continuata, non confusa, ut battalogia vitatur, Perkin. De un. ration. conc. ap. 13.*

of my flesh, not caring to be governed by thy Holy Word & Spirit; and therefore I have justly deserved all shame and miserie in this life, and everlasting condemnation in Hell fire, if thou shouldest but deal with me, according to thy Justice, and my desert. Wherefore, O Heavenly Father, I beseech thee, (for thy Son Jesus Christ his sake, and for the merits of that bitter death and bloody passion, which I beleve that he hath suffered for me) that thou wouldest pardon and forgive unto me all my sins, and deliver me from the shame and vengeance, which is due unto me for them. And send thy Holy Spirit into my heart, which may assure me, that thou art my Father, and that I am thy child, and that thou lovest me with an unchangeable love, and let the same thy good Spirit lead me in thy truth, and crucifie in me more and more, all worldly and carnall lusts, that my sin may more and more dye in me: and that I may serve thee in unfained righteousness and holinesse this day, and all the dayes of my life: that when this mortall life is ended, I may [through thy mercy in Christ] be made a partaker of everlasting glory in thy heavenly Kingdome. And here, O Lord, from the bottom of my heart, I thank thee for all thy blessings, which thou hast bestowed upon my soul and body, for electing me in thy love, redeeming me by thy Son, sanctifying me by thy Spirit, and preserving me from my youth up, untill this present day and hour, by thy most gracious providence.

I thank thee most especially, for that thou hast defended me this Night, from all perils and dan-



gers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee, keep me this day from all evill, that may hurt me, and from falling to any grosse sin that should offend thee: Set thy fear before mine eyes, and let thy Spirit so rule my heart, that all that I shall think, do, or speak this day, may tend to thy glory, the good of others, and the peace of mine own Conscience. And to this end, I commend my self, and all my wayes and actions, together with all that do belong unto me, unto thy gracious direction and protection; praying thee to keep both them and me from all evill, and to give a blessing to all our honest labours and endeavours. Defend thy whole Church from the tyrannie of the world, and of Antichrist: Preserve our gracious King from all conspiracies and treasons: grant him a long & prosperous Raign over us. Bless our gracious Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely issue: endew them with thy grace, and defend them from all evill. Bless all our Ministers and Magistrates with those graces and gifts, which thou knowest necessary for their places. Be favourable to all that fear thee, and tremble at thy judgements: comfort all those that are sick and comfortlesse. Lord keep me in a continuall readinesse, by Faith and Repentance, for my last end: that whether I live or die, I may be found thine own, to thine eternall glory, and mine everlasting salvation, through Jesus Christ my onely Saviour. In whose blessed name I beg these mercies at thy hands, and give unto thee thy

praise



praise, and glory, in that Prayer, which he hath sanctified with his own lips, saying, *Our Father which art in Heaven, &c.*

*Further meditations, to stir us up to Prayer in the Morning.*

**T**Hink not any businesse, or hast (though never so great) a sufficient excuse to omit Prayer in the Morning, but meditate

1. That the greater thy businesse is, by so much the more need thou hast to pray for Gods good speed and blessing thereon: seeing it is certain, that nothing can prosper without his blessing.

2. (a) That many a man, when he thought himself surest, hath been soonest crossed; so mayest thou.

3. That many a man hath gone out of his door, and never came in again. Many a man who rose well and lively in the morning, hath been seen a dead man ere night. So may it befall thee. And if thou be so carefull (before thou goest abroad) to drink, to fence thy body from ill aires: how much more carefull shouldest thou be to pray, to preserve thy soul from evill temptations; (b)

4. That the time, spent in prayer, never hindreth, but furthereth and prospereth a mans journey and businesse.

5. That in going abroad into the World, thou goest into a Forrest, full of unknown dangers:

G 6

where

(a) *Quam dies vidit veniens superbum, Hunc dies vidit fugiens jacentem. Senec.* (b) *Nescis quid vespere serus coctum.*

where thou shalt meet many briers to tear thy good name; many snares to trap thy life; and many Hunters to devoure thy soul. It is a field of pleasant grasse, but full of poysonous Serpents. Adventure not therefore to go naked among these briers, till thou hast prayed Christ to cloath thee with his righteousnesse: nor to passe thorow these snares and ambushments, till thou hast prayed for Gods providence to be thy guide; nor to walk, bare-foot thorow this snakie field; till, having *thy feet shod with the preparation of the Gospell of Peace*, thou hast prayed to have still the brazen Serpent in the eyes of thy faith: that so if thou comest not home holier, thou maist be sure not to return worser, then when thou wentest out of door.

Therefore, though thy hast be never so much, or thy businesse never so great; yet go not about it, not out of thy doors, till thou hast at least used this or the like short prayer.

*A brief Prayer for the Morning.*

O Mercifull Father, for Jesus Christ his sake, I beseech thee, forgive me all my known & secret sins, which in thought, word, or deed, I have committed against thy Divine Majestie: And deliver me from all those Judgements, which are due unto me for them; and sanctifie my heart with thy Holy Spirit, that I may henceforth lead a more godly and religious life. And here (O Lord) I praise thy holy Name, for that thou hast refreshed me this night with moderate sleep and rest. I beseech thee likewise, defend me this day from all

perils and dangers of bodie and soul. And to this end I commend my self, and all my actions, unto thy blessed protection and government: beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation of my poor soul, which thou hast bought with thy precious blood. Bless me therefore, O Lord, in my going out, and comming in; and grant that whatsoever I shall think, speak, or take in hand this day, may tend to the glory of thy name, the good of others, and the comfort of mine own conscience, when I shall come and appear before thee to give up my accounts. Grant this, O heavenly Father, for Jesus Christ thy Sons sake: in whose blessed Name I give thee thy glory and beg at thy hands all other graces, which thou seest to be needfull for me this day, and ever, in that prayer which Christ himself hath taught me, saying:

*Our Father which art in heaven, &c.*

*Meditations, directing a Christian, how he may walk, all the day with God; like Enoch.*

**H**AVING thus begun, keep all the day after, as diligent a watch as thou canst, over all thy thoughts, words, and actions, which thou mayest easily do, by craving the assistance of Gods holy Spirit, and observing these few rules.

*First for thy thoughts.*

**B**E carefull to suppress every sin in the first motion, Eph. 4: 13. Matth. 5: 18, 19. Dash

*Babylons* children (whilest they are young) against the stones, Psal. 137: 9, Tread (betimes) the *Kockatrice egge*, Isai. 59: 3. lest it break out into a Serpent. Let sin be to thy heart a stranger, not a home-dweller. Take heed of falling oft into the same sin, 1 Sam. 14: 4. lest the custome of sinning (a) take away the conscience of sin, and then shalt thou wax so impudently wicked, that thou wilt neither fear God, nor reverence Man.

2. Suffer not thy mind to feed it self upon any imagination, which is either *unpossible* for thee to do, or *unprofitable*, if it be done, Prov. 6: 14. Zach. 8: 17. but rather think of the worlds *vanity*, to contemn it; of death, to expect it; of judgement, to avoid it; of hell, to escape it; and of Heaven, to desire it.

3. Desire not to fulfill thy mind in all things: but learn to deny thy self those desires (though never so pleasing to thy nature) which being attained, will draw either scandal on thy religion, or hatred on thy person. Consider in every thing the end, before thou attempt the action.

4. Labour dayly more and more to see thine own misery, through unbelief, self-love, and willfull breaches of Gods Law: and the necessity of Gods mercy, through the merits of Christs passion, to be such: that if thou wert demanded, What is the vilest Creature upon earth, thy conscience may answer; Mine own self, by reason of my great sins: And that, if on the other side thou wert asked, Wat thou esteemest to be the most  
pre-

(a) *Sed conscientia carum abiciunt, nec homines reuerentur, nec Deum.*

precious thing in the world? thy heart might answer, One drop of Christs blood, to wash away my sins. And as thou tenderest the salvation of thy soul, live not in any willfull filthinesse. For true faith, and the purpose of sinning, can never stand together.

5. Approve thy self to be a true servant of Christ, not only in thy generall calling, as in the frequent use of the Word, and Sacraments: but also in thy particular, in making conscience to eschew every known sin, and to obey God in every one of his Commandements: like Josias, 1 King. 12: 35. *who turned to God with all his heart, according to all the Law of Moses: And Zachary and Elizabeth, Luke 1: 16. who walked in all the Commandements of God without reproof.* But if at any time, through frailtie, thou slippest into any sin, lye not in it, but speedily rise out of it by unfained repentance; praying for pardon, till thy conscience be pacified, thy hatred of sin increased, and thy proof of amendment confirmed.

6. Beware of affecting popularity by adulation: the end never proves good. And though attained by due desert; yet menage it wisely, lest it prove more dangerous then contempt. For, States desire but to keep down whom they contemn for their unworthinesse: but to cut off, whom they envy for their greatnesse. He therefore is truly prudent, who (considering the premises) neither affecteth nor neglecteth popularitie. But in any wise, take heed of harbouring (a) a discontented mind,

(a) *Socrates in forum egressus, Quam multis ego (inquit) non ego! Non est ergo pauper qui caret, sed qui eget.*

mind, for it may work thee more wothan thou art aware of. It is a speciall mercy, in the multitude of so many blessings, as thou doest enjoy, to have some crosses. God gives thee many blessings, lest through want (being his child) thou shouldest despair: & he sends thee some crosses, lest by too much prosperitie (playing the fool) thou shouldest presume. Many who have mounted to great dignities, would have contented themselves with (a) meaner, had they known their (b) great dangers: And therefore Competencie rather than Eminencie. And in all thy will, have ever an eye to Gods will, lest thy self-action turns to thine own destruction. Happy the man, who in his short life is least known of the world, so that he doth truly know God, and himself! Whatsoever crosse therefore thou hast to discontent thee, remember, that it is lesse than thy sins have deserved. Count therefore Christ thy chiefest joy, and sin thy greatest grief: estimate no want, to the want of Grace; nor any losse, to the losse of Gods favour: and then the discontentment for outward means, shall the lesse perplex thine inward mind. And as oft as Satan shall offer any motion of discontentment to thy mind, remember Saint Pauls admonition: 1 Tim. 6: 7, 8, 9. *We brought nothing into this World, and it is certain, that we can carry nothing out.* And having food and rayment,

(a) *Dimidium plus toto. Hesiod.* (b) *Periunt summas salmina montes. Horat.* *Tangunt magnos tristia fata deos. Ovid.* *Qui notus nimis omnibus, ignotus moritur sibi. Sen.* *Infantis dammandi sunt, qui tam multa tam annis cogerunt, quam sit tam paucis opus, Verus.*

ment, let us betherewith content: but they that will be rich, fall into tentation, & a snare, and into many foolish & hurtful lusts, which drown them in destruction, and perdition. Pray therefore with wise Agur. (a) O Lord, give me neither poverty nor riches, feed me with food convenient for me; lest I be too full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the Name of my God in vain. Prov. 30: 8, 9.

7. Bestow no more thoughts upon Worldly things, than thou needs must; for the discharge of thy place and the maintenance of thine estate: but still let thy care be greater for Heavenly than earthly things: 1 Tim. 6: 8, 9. Genes. 18: 10. Col. 3: 1, 2. Phil. 3: 20. and be more grieved for dishonour done to God, Josh. 7: 9. Ps. 139: 21, &c. than for an injury offered to thy self: But if any private injurie be offered unto thee, bear it, as a Christian, with patience. Never was an innocent man wronged, but if patiently he bare his crosse, he (a) overcame in the end. But thy good name in the mean while is wounded: bear that also with patience: For he that at the last day will give thy body a resurrection, will as sure in his good time, grant a resurrection to thy good name. Impatiently thou frettest and vexest at thy wrongs, the hurt which thou doest thy self, is more than that which thine enemy can do unto thee. Neither canst thou more rejoyce him, than to

(a) Vivitur ex igno melius. Claud. (b) Nobile vincendi genus est patientia: vincit qui patitur: si vis vincere, discas pati. Ultima injuria ultio, est oblivio; efficit enim ut animam non memoret, nec magis ledit, quam si facta non esset.



to hear, that it thorowly vexeth thee. But thou canst shew Patience on earth, God will shew himself just from Heaven: Pray for him; for thou be a good man thy self, thou canst not rejoyce, if thou shouldest seethy worst enemies become a good man too. But if he still continueth in his malice, & increaseth in his mischief, give thou thy self unto Prayer, committing thy self and commending thy cause unto the Righteous Judge of Heaven and Earth, saying with Jeremiah Jer. 11: 20. *Lord of Hosts, that judgest righteousness and triest the reins and the heart: vengeance thine, and unto thee have I opened my cause.* In the mean while, waite (with David) on the Lord. Be of good courage, and he shall comfort thy heart.

8. The more others commend thee for excellent act, be thou the more humble in thine own thoughts: affect not the vain praises of men. The blessed Virgin was troubled when she was truly praised of an Angel. They shall be praised of Angels in Heaven, who have eschewed the praise of men on earth. Neither needest thou praise thy self: deal but uprightly, others will do that for thee. Psalm 69: 18. Be not thou curious to know other mens doings, but rather be content that no man know any ill dealings by thee.

9. Esteem no sin little; for the Curse of God due to the least, and the least would have damned thee, had not the Son of God died for thee. Beware therefore the misery of thine own estate: and when occasion is ministred, mourn for the iniquity

(a) *Non verbis quod scis ostentes, sed rebus te ostende scire.*



But at time, Ezec. 9: 4. Psa. 69: 9, 10. Marke 3: 5. the day to God to amend it, and be not thou one of them that make it worse.

10. Lastly, think often of the shortnesse of thy life, Psa. 90: 9, 19, 15. and certainty of death: and wish rather a good life, than a long. For as the day of mans life is to be preferred before the longest age of a Stag, or Raven: so one day spent religiously, is to be higher valued, then a mans whole life, that is consumed in prophanenesse. (a) Cast over therefore once every day the number of thy dayes, by subtracting those that are past, (being vanished like yester-nights dream) considering them that are to come, (sith the one must be slept out, the rest made uncomfortable by the troubles of the wold, thine own sickness, and the death of friends) counting only the present day thine, which spend, as if thou wert spend no more. (b)

Secondly, for thy words.

Remember, that thou must answer for every idle word: Matth. 12: 13. that in multitude the wisest man shall over-shoot himself. Prov. 17, and 10: 19. Avoid therefore all tedious idle talk, (c) whereof seldome ariseth comfort, many

(a) *Hec fugiunt frano non remorant dies. (b) Non quam sed quam bene. Fuit, non vixit. Sen. Non refert quanta sit vita diuturnitas, sed qualis sit administratio. Vita dies unus, ut mirum sit homines non exagiarum toties redeuntibus. Non potest presentem diem recte vivere is, qui se non eam, quasi ultimam, victurum esse cogitat. Dixisse saepe panis, tacuisse vero nunquam.*

many times repentance: especially beware of rash answers, when the tongue out-runs the mind. The word was thine whilest thou kept it in: it is (a) anothers as soon as it is out. O the shame, when a mans own tongue shall be produced as witness to the confusion of his own face!

Let then thy words be few, but advised, for think whether that which thou art to speak, be to be spoken: affirm no more, than what thou knowest to be true; and be rather silent, than speak to an ill, or to no purpose, Jam. 1: 19. (b)

2. Let thy heart and tongue ever go together in honesty & truth: hate dissembling and lying; another, detest it in thy self, or God will detest thee for it: *For he hateth a lyer*, 1. Pet. 2: 1. Psal. 34: 13. and his father the Devill alike. And if once thou be discovered to make no conscience of lying, no man will beleeve thee when thou speakest truth; but if thou lovest truth, more credit will be given to thy word, than to a lyers oath. Great is the possession which Satan hath in those, who are so accustomed to lying, that they will lye, though they get nothing by it themselves; nor are they compelled unto it by others. Let not thine anger remain, when thou seeest the cause removed: & canst distinguish twixt him that offendeth of infirmity, and him who offendeth maliciously. Prov. 6: 30. Acts 3: 17. 1 Tim. 1: 13. or against his will, and him who offendeth maliciously.

(a) *Nascit vox missa reverti. Quam periculosum est lingua quo vadis? Nescit penitenda loqui, qui proferens prius suo tradidit ex animo.* Cass. l. 10. Ep. 4. Jam. 1: 19. (b) *Consultius est tacere quam inepte loqui.* (c) *Si mentem te norint, nemo tibi credet, etiamsi affirmes verissimum.* Arist. *Odi tanquam amaturus*

5. Psalm. 10: 1, 7. and of set purpose: let the  
have pity, the other justice.  
3. Keep thy speech as clean from all obscenity;  
thou wouldest thy meat from poyson: and let  
talk be gracious, Ephe. 4: 29. Psa. 12: Prov.  
47. that he that hears thee, may grow better  
thee: and be ever more earnest when thou (a)  
akest of Religion, than when thou talkest of  
worldly matters.  
If thou perceivest that thou hast erred, persevere  
in thine error: rejoyce to find the truth, and  
agnifie it. Study therefore three things especial-  
ly: to understand well, to say well, and to do well.  
And when thou meetest with Gods children, be  
care, to make some holy advantage by them: learn  
of them all the good that thou canst, and commu-  
nicate with them all the good things that thou  
knowest. (b) The more good thou teachest others,  
the more will God still *minister* unto thee. Mark.  
15, 25. 2 Kin. 4: 2. For as the gifts of men, by  
much using, do perish & decrease: so the gifts of  
God, by much using, do the more grow and en-  
crease; like the widows pitcher of oyl, which  
the more she powred to fill other vessels, the more  
was still replenished in it self.  
4. Beware that you beleeve not all that is told  
you, and that you tell not all that you *hear*: Eccl.  
7. Luke 12. for if you do, you shall not long  
enjoy true friends, nor ever want great troubles.  
Therefore in accusations, be first assured of the  
truth,

(a) *Præstat alios reddere pios, Ps. 139: 21. Psalm. 69: 9.*  
(b) *Si verum audias, silentio protinus revertere, illique tan-  
tam divinâ rei assurgito.*

truth, then censure. And as thou tendrest to reputation of an honest heart, never let malice & hatred make thee (a) to reveal, that which loy- & friendship bound thee a long time to conceal. But for fear of such afterclaps, observe these things.

First, though thou hast many acquaintance, make not any thy familiar friend, but he that (b) fears God; Such an one thou never needest fear: For though you should in some particulars fall out, yet Christian love, the main ground of your friendship, will never fall away, & the fear of God will never suffer him to do thee any villany.

Secondly, do (c) nothing in the sight of a villain friend, for which thou canst not be safe, unless it be concealed: nor any thing, for which (if a cause be offered) thou needest fear him, if he proves thine unjust enemy. If thou hast done any thing amiss, ask God forgiveness, and persuade thy self, rather than thy friend, to keep this of his own counsell. For be assured, that what friendship soever is grounded upon any other cause than true Religion: if ever that cause fail, the friendship falleth off: And the rather, because that God breeds among men, Truth, Peace, and Amity; that we should live to do one another good: so the Devill daily soweth falsehood. Eph.

5:4. Ps.

(a) *Arcanum tibi creditum fidelius custodi, quam depositam pecuniam.* (b) *Vera amicitia tantummodo est inter bonos. Malicia nec inter se amici sunt, nec cum bonis.* (c) *Civilem amicitiam sic habeas, ut putes posse inimicum fieri. Quod taceri vis, prius ipse taceas. Bellum non est hominum, sed (quod verbum sonat) belluarum, & cum vitis, non hominibus gerendum.*

4. Psal. 15: 3. *discord*, and enmity, to cause (if  
can) the dearest friends to devour one another.

5. (a) Make not a jest of another mans infir-  
mity, remember thine own. Abhor the frothy wit  
a filthy nature, whose brains having once  
received an old scoff, his mind travels (as a wo-  
man with child) till he be delivered of it. Yea he  
rather lose his best friend, than his worst jest.  
if thou be disposed to be merry, have a special  
care to three things:

First, that thy mirth be not against Religion.

Secondly, that it be not against Charity.  
il. 4: 4.

Thirdly, that it be not against Chastity: and  
be as merry as thou canst, onely in the  
word.

6. Rejoice not at the fall of thine Enemy, Pro.

17: for thou knowest not what shall be the  
manner of thine own end. But be more (b) glad to  
the worst mans amendment, than his punish-  
ment. Hate no man, for fear lest Christ loves him,  
who will not take it well, that thou shouldest hate  
whom he loveth. Christ loved thee, when thou  
wast his Enemy: by the merits therefore of his  
blood, he requireth thee, for his sake to love thine  
Enemy. Deny him, being a Christian, if thou  
wilt. He asketh but forgiveness for forgiveness:  
the forgiveness of an hundred pence, for the for-  
gi-

(a) *Irridere pium, nefas: impium, immane: hominem, inhu-  
manum. Nemo videtur sibi tam vilis, ut irrideri mereatur.*  
*Valentinianus Imp. Cum supplicio mortis quia afficiendus*  
*esset, aiebat se malle ad vitam revocare: Crudelis animi est*  
*in malis gaudere, & non misereri Commune naturam.*

givenesse oftenthousand Talents. The threescore hundred thousand crowns, fortien crowns. Pe forgiveness of Man, for the infinite forgiveness of Almighty God. Though thou thinkest thine enemy unworthy to be forgiven: yet Christ is worthy to be obeyed. Rom. 5: 8, 10. Ephe. 2: 10. Matt. 28: 24.

7. When the glory of God, or good of thy neighbour doth require it: speak the truth, and fear not the face of Man. The frown of the Prince may sometimes be the favour of God. Neither flattery still hold in credit; nor truth always continue in disgrace. (a)

8. Ever think him a true friend, who tells thee secretly and plainly of thy faults. He that seeks to offend thee, and tells thee not of thy fault; either flatters thee for favour, or dares not displease thee for fear. Miserable is his case, who when he needs hath none to admonish him. Reprehension, be it just, be it unjust; come it from the mouth of a friend, or of a foe, it never doth a wise man hurt. (b) For if it be true, thou hast a warning to amend; if it be false, thou hast a caveat what to avoid. Every way it makes a wise man better, or warring. But if thou canst not endure to be reprehended, thou nothing worthy of reprehension.

9. Speak not of God, but with fear and reverence, Deut. 28: 58. Rom. 9: 5. Eccles. 5: 1. Psalm 19: 22. and as in his sight and hearing.

(a) Nec mendacii utilitas est diuturna, nec veritas in me  
damnam diu nocet. (b) Reprehensio semper vel melius  
vel cautiore nos reddit. Si reprehendi fers agre, reprehendi  
hendenda ne feceris. Levit. 19: 2.

being we are not worthy to use his holy Name in  
our mouths: much lesse ought we to abuse it vain-  
ly in our talk. But ordinarily to use it in vain,  
that is, in oathes, is an undoubted signe of a  
rascal, that never truly feared God. (a) Pray there-  
fore with David, when thou art to speak in any  
matter that may move passion: *Set a watch, O Lord,*  
*before my mouth, and keep the door of my lips.* Psal.  
141:3.

10. Lastly, in praising, be discreet, 1 Pet. 5:  
in saluting, courteous Rom. 12: 10. (b) in  
remonishing, friendly; 1 Thes. 5: 26, 14. in for-  
giving mercifull, 2 Thes. 3:5. Levit. 19: 17. in pro-  
mising, faithfull and bountifull, Psalm. 15: 4.  
Ecc. 12: 15. in recompensing good service, Deut.  
34: 13, 14. making not the rewards of vertue,  
the fruits of favour.

*Thirdly, for thy Actions.*

DO no evill, though thou mightest: for God  
will not suffer the least sin (without bitter  
repentance) to escape unpunished. Leave not  
done any good that thou canst. But do nothing  
without a calling, nor any thing in thy calling,  
thou hast first taken counsel at Gods Word,  
the lawfulness thereof, and prayed for his  
blessing upon thy endeavour: and then do it in  
the name of God, with cheerfulnesse of heart,

H

com-

(a) *Qui facile in seriis jurat, in jocos jurabit: qui in jocos  
in mendacio. Vives.* (b) *affabilitas & comitas sunt nullius  
melius indicii, amicicias tamen magnas conglutinant exhibita,  
reprehendunt, pratermissa.*

committing the successe unto him, in whose power it is, to blesse with his grace what soever businesse is intended to his glory. Ps. 119: 101  
1 Cor. 7: 2. 1 Sam. 30: 8.

2. When thou art tempted to do any evill work  
1 Cor. 7: 5. remember that Satan is where his businesse is. (a) Let not the child of God be the instrument of so base a slave: hate the work, if thou abhorrest the author. Ask thy conscience these two questions: *Would I have another to do this unto me*, Matth. 7: 12. *What shall I answer Christ the day of my accounts, if contrary to my knowledge and conscience, I shall do this wickednesse, and fight against him?* Luke. 16: 2. 2 Cor. 6: 2, & 5, 10. And remember with Joseph, that though no man seeth, yet God seeth all. Fly therefore (with Joseph, Gen. 32: 9, 11, &c.) from all sins as we those which are secret in the sight of GOD, & those that are manifest in the eyes of men; For God, as he is just, without speedy repentance will bring thy secret sins, as he did David to the open light, before all Israel, and before the Sun, 1 Sam. 12: 12. Be therefore as much afraid of secret sins, as of open shame. Luke 17: and 12: 2. And so avoid all in generall, as that thou doest not allow to thy self any one particular, or darling sinne, which the corruption of thy nature could best agree withall: for the crafty Devil can hold a mans soul as fast by one, as by many sins; and faster by that one which doth please thee, than by all those which begin to be abominable unto thee. And as thou desirest to avoid

(a) *Imminet semper occasio sui diabolus, Greg.*



in, so be careful to shun the occasion. Prov. 5: 8,  
6, 7. (a)

3. In effecting good actions which are within  
the compasse of thy calling, distrust not Gods pro-  
vidence, though thou see the means either wanting  
or weak. Eccl. 3: Jud. 7: 27. And if means do offer  
themselves, be sure that they be lawfull: and having  
gotten lawfull means, take heed that thou rely not  
more upon them, than upon God himself. Labour  
in a lawfull calling, is Gods ordinary means, by  
which he blesteth his children with outward  
things. Pray therefore for Gods blessing upon his  
own means. In earthly businesse, bear an heaven-  
ly mind: do thou thy best endeavour, and com-  
mit the whole successe to the *fore-ordaining Wise-*  
*dom* of Almighty God. Matth. 16: 26. Never  
think to thrive by those means which God hath  
curst. That will not in the end prove gain,  
which is gotten with the losse of thy soul. In all  
therefore, both actions and means, endeavour with  
thine heart, Acts. 24: 10. to have *alway a cleer conscience*  
*towards God, and towards men.* (b)

*Look to your selves, what conscience ye have.*

*For conscience shall damne, and conscience shall save.*

4. Love all good things for Gods sake: but God  
for his own sake. Psalm. 118: 6, 7: Whilest thou  
lovest God thy friend, thou needst not fear who  
thine Enemy: Rom. 8: 31. for either God wil  
make thine Enemy to become thy Friend, or will  
ridle him that he cannot hurt thee. No man is  
overthrown by his Enemy, unlesse that first his

H 2

fin

(a) *Omnis peccandi occasio vitanda est, nam qui amat pe-*  
*criculum, peribit in illo.* (b) *Hic murus aeneus esto, nil con-*  
*tere sibi, nulla pallefcere culpa,* Hor.

sin hath prevailed over him, and God hath left him to himself. He that would therefore be safe from the fear of his enemies, and live still in the favour of his God, let him redeem the folly of the time past, with serious repentance, look to the time present with Religious diligence, and take heed to the time to come with carefull providence. Prov. 16: 7. Gen. 32: 4. &c. & 31: 7, 20, 42. Exod. 32: 25. Num. 14: 42, 43. &c. Psalm. 27: 11, 12, 13.

5. Give every man the honour due to his place, but honour a man more for his goodness, than for his greatness. And of whom soever thou hast received a benefit, unto him (as God shall enable thee) remember to be thankfull. Acknowledge lovingly unto men, and pray for him heartily unto God, and count every blessing received from God as a pledge of his eternall love, and a spur to godly life.

6. Be not proud for any externall worldly good, nor for any internall spiritual gifts. Not for externall goods, because that as they came lately, they will shortly be gone again: their losse therefore is the lesse to be grieved at. Not for any internall gifts: for as God gave them, so will he likewise take them away, if (forgetting the Giver) thou shalt abuse his gifts, to puff up thine heart with a pride of thine own worth, and contemn others, for whose good Almighty God bestowed those gifts upon thee. (a) Hast thou any other vertue that moves thee to be self conceited: thou

(a) *Tu recte vives, si cures esse quod audis. Hor. Ep. Quin. Nil juvat bonum nomen, reclamante Conscientia.*

hast twenty vices that may better vilifie thee in thine own eyes.

Be the same in the sight of God, who beholds thy heart, that thou seemest to be in the eyes of men, that see thy face. Content not thy self with an outward good name, when thy Conscience shall inwardly tell thee, it is undeserved, and therefore none of thine. A deserved good name for any thing but for godlinesse, lasts little, and is lesse worth. In all the holy Scriptures, I never read of an Hypocrites repentance: and no wonder, for whereas after sin, conversion is left as a mean to cure all other sinners; what means remains to recover him, who hath converted conversion it self into sin? Wo therefore unto the Soul that is not, and yet still seemeth religious.

7. Mark the fearfull ends of notorious evill men, to abhor their wicked actions, mark the life of the godly, that thou mayest imitate it, and his blessed end, that it may comfort thee. Num. 23: 10. Psa. 37: 35, 36, 37. Obey thy betters, observe the wise, accompany the honest, and love the Religious. And seeing the corrupt nature of man is prone to Hypocrisie, beware that thou use not the Exercise of Religion, as matters of course and custome, without care and conscience, to grow more holy and devout thereby. Observe therefore, how by the continuall use of Gods means thou feelest thy speciall *corruptions* weakned, and thy *sanctification* more and more encreased: and make no more shew of holinesse *outwardly* to the world, than thou hast in the sight of God *inwardly* in thine heart,

1-Cor. 2: 18. Isa. 58: 5, 6. Matth. 23: 27, 28. Psalm 51: 50.

8. Endeavour to rule those who live under thine authority, (a) rather by love than by fear: for to rule by love, is easie and safe; but tyranny is ever accompanied with care and (b) terror. Oppression wil force the oppressed to take any advantage, to shake off the yoke, that they are not able to bear: neither wil Gods Justice suffer the sway, that is grounded on tyranny, long to continue. Remember that though by *humane ordinance* 1 Pet. 2: 13. they serve thee; yet by a more peculiar right they are Gods servants, Lev. 25: 55. Phil. 5: 16. 1 Cor. 9: 5. Yea, now being Christians, not as thy servants, but above servants, brethren, beloved in the Lord. Rule therefore over (c) Christians (being a Christian) in love, and mercy, like Christ thy Master.

9. Remember, that of all actions, none makes a Magistrate more like God, Whose Vice-gerent he is, than in doing justice justly: For the due execution whereof:

First, have ever an open ear to the just complaints of unjust dealings.

Secondly, so lend one ear to the accuser, as that

(a) *Ama & impera, Blanda vis latet imperio. Ans. (b) Qui terret, plus ille timet: fors illa Tyranno convenit, Clande instig. princip. (c) Si Pericles, quoties chlamydem domini indueret, apud se dicere consuevit: Attenda Pericles, quod gestaturus es imperium in liberos Athenienses: Platon in Apoph. Quanto magis tu, quoties auctoritatem exercitaturus es apud te ipsam dicere: Memento homo quod imperium geris in liberatos Christianos.*

that thou keep the other for the accused: for (a) he that decreeth for either part, before both be heard, the decree may be just, but himself is unjust.

Thirdly, in hearing both parties, encline not to the right hand of affection: nor to the left of hatred: as to believe arguments of perswasion for a friend, before arguments concluding for a foe.

Fourthly, (b) deny no Justice, which is *Regia mensura*, to the meanest Subject, but let the cause of the poor and needie, come in equall ballance with the rich and mighty. If thou perceivest on the one side in a cause, the high Hills of cunning advantage, powerfull combination, & violent prosecution; & on the other side, the low Valleyes of poverty, simplicity, & desolation: prepare thy way [as God doth] to judgement by raising Valleyes, & taking down Hills, equalling in equality: Luk. 3:4, 5. Isai. 40:3. that so thou mayest lay the foundation of thy sentence upon an even ground. In matters of right and wrong, twixt party & party, let thy conscience be carefull, rather *Jus dicere*, to pronounce the Law that is made, *Secundum allegata & probata*; 2 Chro. 19: 10. than *Jus dare*, to make a Law of thine own, upon the authority of *Sic volo, sic jubeo*, fearing that fearfull malediction: *Cursed be he that removeth his Neighbours Landmark*. Deut. 27: 27. In trialls of life and death, let the Judge like *Elohim*, in justice, remember mercy; Abak. 3: 1. and so cast the severe eye of Justice upon the fact,

H 4

as

(a) *Qui statuit aliquid parte inaudita altera, aequum licet statuerit, haud equus fuit*. Sen. in *Med*. (b) *Funditions Sir Fr. Bacons Essaies of Judicature*.

as that they look with the pitiful eye of Mercy upon the Malefactor, wresting the favours of Law, to the favour of Life, where Grace promisseth amendment: but if Justice requireth that (a) one, rather than unity must perish, and that a rotten member must be cut off, to save the whole body from putrifying: (b) *fiat justitia*. But whilest thou art pronouncing the Sentence of Judgement on another, remember that thine own judgement hangs over thine head. In all causes therefore judge aright, for thou shalt be sure to find a righteous Judge, before whom thou must shortly appear to be judged thy self; at what time thou mayest leave to thy friend this for thine Epitaph.

*Nuper eram Judex, jam Judicis ante Tribunal  
Subsistens paveo, judicor ipse modo.*

Many (I know not upon what grounds) seem to be much agrieved with the Lawes of the Land: but wiser men may answer them with the Apostle, 1 Tim. 1: 2. *Nos scimus bonam esse Legem; modo Judex ea legitime utitur; We know that the Law is good, if a man use it lawfully.* And he shall be unto me a righteous Judge, whose heart neither corruption of bribes, fear of foes, nor favour of friends, can withdraw from the conscionable practice of these Precepts. And to that rare and venerable Judge, I say with Jehoshaphat: 1 King. 19: 11. *Be of courage, and do Justice, and the Lord will be with the good.*

10. Lastly, make not an occupation of any

(a) *Melius ut pereat unus, quam unitas.* (b) *ense recidendum, ne pars sincera trahatur.*

recreation. Prov. 24: 17. The longest use of pleasure is but short: but the pains of pleasure abused are eternall. Use therefore lawfull recreation, Phil. 4: 8. so far forth; as it makes thee the fitter in body and mind to do more cheerfully, the service of God, and the duties of thy calling. Thy work is great, thy time is but short. (a) And he who will recompence every man according to his works, standeth at the door. Rev. 22: 12. James 1: 9. Think how much work is behind, how slow thou hast wrought in the time which is past; and what a reckoning thou shouldest make, if thy Master should call thee this day to thine accounts. Be therefore carefull henceforth, to make the most advantage of thy short time that remains, as a man would of an old Life that were neer expiring: and when thou art disposed to recreate thy self, remember how small a time is allotted for thy life: and that therefore much of that is not to be consumed in idlenesse, sports, playes, and toyish vanities; seeing the whole is but a short while, though it be all spent in doing the best good that thou canst: for Man was not created for sports, playes, and recreation; but zealously to serve God in Religion, and conscionably to serve his Neighbour in his vocation, and by both to ascertain himself of eternall salvation. (b) Esteem therefore the losse of time, one of the greatest losses: Redeem it carefully, Ephes. 5: 6. Luke 16: 2. Mark. 15: 11.

H 5

& spend

(a) Vita brevis opusque multum, operarii pigri & ur; et Pater familias, Rabb. Apophtheg. (b) Nihil est aliud tempus quam vita, quam unusquisque tantum se amare proficitur, quam rei nullius magis sit prodigus quam temporis.

& spend it wisely : that when that time cometh that thou mayest be no longer a Steward on earth, thy Master may welcome thee, with an *Euge bone serve*, and give thee a better in heaven, where thou shalt joyfully enjoy thy Masters joyes for evermore.

*Meditations for the Evening.*

*At evening, when thou preparest thy self to take thy rest, meditate on these few points.*

**T**Hat seeing thy dayes are numbred, Psa. 90. Job. 14: 5. there is one more of thy number spent : and thou art now the neerer to thy end by a day. (a)

1. Sit down a while before thou goest to bed and consider with thy self, what memorable thing thou hast seen, heard, or read that day, more than thou sawest, heardest, or knewest before, and make thy best use of them ; but especially, call to mind, what sin thou hast committed that day against God or Man : and what good thou hast omitted : and humble thy self for Both. If thou findest that thou hast done any goodness, acknowledge it to be Gods grace, and give him the glory, and count that (b) day lost, wherein thou hast not done some good.

3. If by frailtie or strong temptation thou shalt perceive that thou hast committed any grievous sin or fault : presume not to sleep, till thou have upon thy knees, made a particular reconciliation

(a) *Vivis major quam sis evi brevis*, Hor. (b) *Homo perit diem*, Tis. Vesp. *Apophtheg.*



with God in Christ for the same: both by confessing the fault; and by fervent praying for the pardon of the same. Thus making thy score even with Christ every night, thou shalt have the lesse to account for, when thou art to make thy finall reckoning, before his Majesty in the Judgement Day.

4. If thou have sahn out with any in the day, let not the Sun go down in thine anger that night. Ephes. 4: 26. If thy conscience tells thee that thou hast wronged him, acknowledge thine offence, and entreate him to forgive thee: If he have wronged thee, offer him *reconciliatton*, and if he will not be reconciled, yet do thou from thy heart forgive him, Matth. 5: 23. But in any case presume not to be thine own revenger: For in so doing, thou doest God a double injury: First, in offering to take his Sword of Justice out of his hand, as though he were not just: having reserved the execution of vengeance to himself. Secondly, in usurping authority over his servant, without referring the cause to his hearing and censure, being his and thy Master. Besides, thou art too partial to be a Revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly: if on thy Enemy, too heavily. It belongeth therefore to God to revenge: to thee to forgive.

And in testimony that thou hast freely forgi-

H 6

ven

(a) *Non turpe est veniam precari, turpe est Deum aut hominem habere inimicum. Mihi vindicta, dicit Dominus Rom. 12: 19. Non est tibi jus in servum alienum, imo in eorum servum tuum.*

ven him, (a) pray unto God for the forgiveness of his fault, and the amendement of his life: and the next time that occasion is offered, (and it lies in thy power) do him good, and rejoyce in doing it: for he that doth good to his Enemies, sheweth himself the Child of God; and his reward is with God his Father. Mat. 3: 39. Rom. 12: 20.

5. (b) Use not sleep as a means to satisfie the foggie lasinesse of thy flesh: but as a medicine to refresh thy tyred senses and membres. Sufficient sleep quickneth the mind, and reviveth the body, but immoderate sleep dulleth the one, and fatneth the other.

6. Remember that many go to bed, and never rise again, till they be wakened and raised up by the fearfull sound of the last Trumpet. But he that sleepeth and wakeneth with Prayer, sleepeth and wakeneth with Christ. If therefore thou desirest to sleep securely, and safely, yeeld up thy self into the hands of God, whilest thou art waking: and so go to bed with a reverence of Gods Majesty, and consideration of thine own misery, which, thou mayest imprint in thy heart in some measure, by these means, and the like meditations.

Read a Chapter in the same order, as was prescribed in the morning: and when thou hast done, kneel down on both thy knees at thy bedside: or some other convenient place in thy Chamber, and

(a) *Cui semel ignoveris, cura ut ille sentiat bona fide id esse altum, & si qua in re illum juvare potes, experiat ut tu amicum, Vives.* (b) *In vita tempus quod somno impenditur, non est vita. Vita enim vigilia est.*

enestling up thy heart, thine eyes, and hands, to thy  
e: and heavenly Father, in the name and meditation of  
it lie: Holy Son Jesus: pray unto him, if thou have  
doing gift of Prayer.

1. Confessing thy sins, especially those which  
withou hast committed that day.

2. Craving most earnestly (for Christ his sake)  
e th: pardon and forgivenesse for them.

3. Requesting the assistance of his Holy spirit  
ne to: amendment of life.

4. Giving thanks for benefits received, espe-  
cially for thy preservation that day.

5. Praying for rest, and protection that night.

6. Remembring the state of the Church: the  
p by: king, and the Royal Posterity, our Ministers  
tha: and Magistrates, and all our Brethren visited or per-  
pet: ecuted.

7. Lastly, commending thy self and all thine,  
thy: to his gracious custodie.

All which thou mayest do in these or the like  
God words.

*A prayer for the Evening.*

O Most gracious God, and loving Father, who  
art about my bed; and knowest my down-  
lying, and mine uprising, and art neer to all that  
call upon thee in truth and sincerity. Psal. 136: 23.  
Psalm. 45: 18. I a wretched sinner do beseech thee,  
to look upon me with the eyes of thy mercy;  
and not to behold me as I am in my self: For then  
thou shalt see but an unclean and defiled creature,  
conceived in sin, and living in iniquity: Psalm 51:  
9. Heb. 9: 6. so that I am ashamed to lift up mine

eyes to Heaven, knowing how grievously I have sinned against Heaven, and before thee: Luke 15: 18. Dan. 9: 11. For, O Lord, I have transgressed thy Commandements & righteous Laws, not onely through negligence and infirmities, but sometimes through wilfull presumption, contrary to my knowledge; yea contrary to the motions of thy holy Spirit, reclaiming me from them, that I have wounded my conscience, and grieved thy holy Spirit, by whom thou hast sealed me to the day of redemption, Ephes. 4: 30. Thou hast consecrated my soul and bodie, to be the Temple of the Holy Ghost: I wretched sinner have defiled both with all manner of pollution and uncleanness. My eyes in taking pleasure to behold vanity, Psal. 112: mine Eares in hearing impure and unchaste speeches, my Tongue in leasing and evill speaking: my Hands are so full of impurity, that I am ashamed to lift them up unto thee: and my Feet have carried me after mine own wayes: Isai. 1: 19. Rom. 3: 15, 16. my Understanding and Reasoning, which are so quick in all earthly matters, are onely blind and stupid when I come to meditate or discourse of spirituall and heavenly things: my Memories which should be the treasury of all goodnesse, is not so apt to remember any thing, as those things which are vile and vain. Yea, Lord, by woofull experience I finde, that naturally, *all the imaginations of the thoughts of mine heart are onely evill continually*: Gen. 6: 5. And these my sins are more in number than the hairs which grow upon mine head, Psalm 40: 12. and they have grown over me like a loath-

have both some leprosie, *that from the crown of the*  
*head, to the soal of the foot*, there remains no  
 infected, at which they have not infected *Isai. 1: 6.*  
*rs, they make me seem vile in mine own eyes* 2 Sam.  
 but 22. 1 John. 3: 20. how much more abomina-  
 contrite must I then appear in thy sight? And the cu-  
 ration of sinning hath almost taken away the  
 remembrance of sin, and pulled upon me such dul-  
 ness of sense, and hardness of heart, that thy  
 judgements denounced against my finnes, by  
 come faithfull Preachers of thy Word, do not ter-  
 rify me to return unto thee by unfained Repen-  
 tance for them. And if thou, Lord, shouldest but  
 deal usual with me, according to thy Justice, and my  
 be beheld, I should utterly be confounded and con-  
 demned. But seeing that of thine infinite mercy,  
 as thou hast spared me so long, and still waitest for  
 my Repentance: I humbly beseech thee, for the  
 untetter Death, and bloody Passions sake, which Je-  
 sus Christ hath suffered for me, that thou wouldest  
 pardon and forgive unto me all my sins and  
 iniquities, and open unto me that ever-streaming  
 fountain of the blood of Christ, which thou hast  
 promised to open under the *New Testament*, to the  
 repentent of the house of David: *Zach. 13: 1.* that  
 all my sins and uncleanness may be so bathed in  
 his blood, buried in his death, and hid in his  
 wounds, that they never be more seen, to shame  
 me in this life, or to condemn me before thy  
 Judgement Seat, in the world which is to come.  
 And for as much, O Lord, as thou knowest, *that*  
*it is not in Man to turn his own heart, unlesse thou*  
*dest first give him grace to convert:* Jer. 20: 23.  
 And

And seeing that it is as easie with thee to make me righteous and holy, as to bid me to be such; O my God, (a) give me grace to do what thou commandest and then command what thou wilt; & thou shalt find me willing to do thy blessed will. And to this end give unto me thine Holy Spirit, which thou hast promised to give (to the world's end) unto all thine Elect people: Matth. 28:20. Job 16: 13. and let the same holy Spirit purge my heart, heall my corruption, sanctifie my nature and consecrate my soul and body, that thou may become the Temple of the holy Ghost, 1 Cor. 3:16, 17. to serve thee in Righteousnesse and Holinesse, all the dayes of my life: Luke 1: 74. Then when (by the direction and assistance of thy Holy Spirit) I shall finish my course in this short & transitory life: Acts. 13: I may cheerfully leave this world, and resigne my soul into thy Father's hands, in the assured confidence of enjoying everlastig life with thee, in thy Heavenly Kingdom, which thou hast prepared for thine Elect Saints, who love the Lord Jesus, and expect his appearing, 1 Tim. 4: 7. Psalm. 13: 5. Matth. 19: 34. 2 Tim. 4: 8.

In the mean while; O Father, I beseech thee let thy holy Spirit work in me such a serious repentance, as that I may with tears lament my sins past, with grief of heart be humbled for my sins present, and with all mine endeavour resist the like filthy sins in time to come. And let the same holy Spirit likewise keep me in the unity of thy Church, lead me in the truth of thy word,

(a) *De Domine, quod iubes, & jube quod vis, Aug.*

and preserve me, that I never swarve from  
 at the same, to Popery, nor any other error or fal-  
 worship. And let thy Spirit open mine eyes  
 and more, to see *the wondrous things of thy Law*:  
 Spirit. 119: 18. and open my lips, that my mouth  
 daily defend thy Truth, and set forth thy  
 8: 2. Psal. 51: 15. Encrease in me those good  
 me, which of thy merey thou hast already be-  
 atured upon me, and give unto me a penitent  
 thought, a chaste heart, a contented mind, pure  
 Consciences, wise behaviour, and all other graces  
 which thou seest to be necessary for me: to go-  
 through my heart in thy fear, & to guide all my  
 Holiness in thy favour: that, whether *I live or dye*, I may  
 be and dye unto thee, who art my God and my  
 heavenly Redeemer. Psal. 19: 14.

And here (O Lord) according as I am bound;  
 tender unto thee from the Altar of my humblest  
 heart, all possible thanks, for all those blessings  
 and benefits which so graciously and plentifully  
 thou hast bestowed upon my soul and bodie, for  
 my life, and for that which is to come: namely,  
 my Election, Creation, Redemption, Voca-  
 tion, Justification, Sanctification and Preservation  
 from my child-hood untill this present day and  
 future, and for the firm hope which thou hast  
 given me of my Glorification. Likewise for my  
 health, wealth, food, rayment, and prosperity:  
 and more especially; for that thou hast defended  
 me this day now past, from all perils and dangers,  
 both of bodie and soul, furnishing me with all  
 necessary good things, that I stand in need of.  
 And as thou hast ordained the day for man to tra-  
 vell

vell in, & the night for him to take his rest; so I beseech thee, sanctifie unto me this nights rest and sleep, that I may enjoy the same, as thy sweet blessing and benefit: That so this dull and wearied bodie of mine, being refreshed with moderate sleep and rest, may be the better enabled to walk before thee, doing all such good works, as thou hast appointed, when it shall please thee, by thy divine power, to waken me the next morning. And whilest I sleep, do thou, O Lord, *who art the Keeper of Israel, that never slumbrest, nor sleepest*, Psalm 121: 5. watch over me in thy holy providence, to protect me from all dangers, so that neither the evil angels of Satan, nor any wicked enemy, may have any power to do me any harm or evill. Rev. 12: 7. And to this end give a charge unto thy *Holy Angels*, that they (at thine appointment) may pitch their tents round about me, for my defence & safetie, as thou hast promised that they should do about them that fear thy Name. Psalm 34: 7. And knowing that thy Name is a *strong Tower of defense unto all those that trust therein*, Prov. 18: 10. I here commend my self (and all that do belong unto me) unto thy holy protection & custodie. If it bethy blessed will to call for me in my sleep, O Lord, for Christ his sake, have mercie upon me, and receive my soule into thy Heavenly Kingdome. And if it bethy blessed pleasure to adde more dayes unto my life, O Lord, adde more amendment unto my dayes: and wean my mind from the love of the world, and worldly vanities, and cause me more and more to settle my conversation on Heaven, & Heaven-ly



ly things. And perfect daily in me that good  
work, which thou hast begun, to the glory of  
thy name, and the salvation of my sinful soul.

O Lord, I beseech thee likewise, save and de-  
fend from all evill and danger, thy whole Church,  
the Kings Majesty, our gracious Queen Mary,  
Prince Charles, the Ladie Marie, the Ladie Eli-  
zabeth and her Princely issue: keep them all in  
the sinceritie of thy Truth, and prosper them in  
all grace and happinesse. Blesse the Nobility, Mi-  
nisters, and Magistrates of these Churches and  
Kingdomes: each of them with those graces,  
which are expedient for their place and calling.  
And be thou, O Lord, a comfort and consolation to  
all thy people, whom thou hast thought meet to  
visit with any kind of sicknesse crosse or calamity.  
Hasten, O Father, the comming of our Lord Jesus  
Christ, Rev. 6: 10, 21, 20. Make me ever mind full  
of my last end, and of the reckoning, that I am to  
make unto thee therein: and in the mean while,  
carefull, so to follow Christ in the regeneration during  
this life, Matth. 19: 28. as that with Christ I may  
have a portion in the Resurrection of the just,  
when this mortall life is ended. These graces,  
and all other blessings, which thou, O Father,  
knowest to be requisite and necessary for me, I  
humbly beg and crave at thy hands, in the name  
and mediation of Jesus Christ thy Son, and in that  
form of Prayer, which he himself hath taught  
me to say unto thee, *Our Father* &c.

*Another shorter Evening Prayer.*

O Eternall God and heavenly Father, we were not taught and assured by the promises of thy Gospell, and the Examples of *Penitent Magdalene*, the *Publican*, the *prodigall child* Luke 22: 61, and 7: 47, & 18: 14, and 5: 20 and many other penitent sinners, that thou art full of compassion, and so ready to forgive the greatest sinners; Psalm 103: 8. Matth 11: 28 who are heaviest laden with sin, at what time soever they return unto thee with penitent hearts lamenting their sin, and imploring thy grace Ezéch. 18: 21, 22, &c. I should despaire for mine own sins, & be utterly discouraged, from presuming to come unto thy presence: considering the hardnesse of my heart, the unrulinesse of my affections, and the uncleannesse of my conversation Deur. 17: 16. by means whereof, I have transgressed all thy Lawes, and deserved thy curse, Gal. 3: 10. which might cause my body to be smitten with some feartull disease, my soul to languish with death of sin, my good name to be traduced with scandalous reproaches, and make mine estate liable to all manner of crosses and casualties. And I confesse, Lord, that thy mercy is the cause that I have not been long ago confounded Laman. 3: 22. Matth. 3: 12. But, O my God as thy mercy onely stayed the judgement from falling upon me hitherto; so humbly beseech thee, in the bowels of the mercy of *Jesus Christ*, (in whom onely thou art well pleased) Col. 3: 12. Matth. 2: 17. that thou wilt not deal with me according to my deserts, but

that thou wouldest freely and fully remit unto  
 me all my sins and transgressions: and that thou  
 wouldest wash them clean from me, with the ver-  
 e of that most precious blood, which thy Son  
 Jesus Christ hath shed for me, Psa. 51: 7, and  
 4. Hosea 13: 5. Isai. 1: 16, 18. Matt. 9: 12.  
 John 1: 7. For he alone is the Physician, and  
 blood onely is the medicine that can heal my  
 sickness. And he is the true brazen Serpent that  
 cure that poison, wherewith the fiery Serpent  
 my sins have stung & poisoned my sick and  
 wounded soul. And give me, I beseech thee,  
 thine holy Spirit, which may assure me of mine  
 adoption, John 13: 14. and that may confirm  
 my faith, Gal. 4: 5, 6: encrease my repentance,  
 lighten my understanding, purifie my heart, re-  
 ifie my will and affection, and so sanctifie me  
 throughout, that my whole body, soul and spirit  
 may be kept unblameable, untill the glorious com-  
 ing of my Lord Jesus Christ: 1 Thes. 5: 23.  
 And now, O Lord, I give thee hearty thanks and  
 praise, for that thou hast this day preserved me  
 from all harms and perils, notwithstanding all my  
 sins and ill deserts. And I beseech thee likewise  
 defend me this night from the roaring Lion,  
 which night and day, seeketh to devoure me. 1  
 Pet. 5: 8. Watch thou, O Lord, over me this night,  
 keep me from his tentations and tyranny: and  
 by thy mercy shield me from his unappeasable  
 rage and malice. And to this end I commend my  
 self into thy hand & protection, beseeching thee,  
 O my Lord and God, not to suffer Satan, nor  
 any of his evill members, to have power to do  
 unto

unto me any hurt or violence this night Psal. 135. And grant good Lord, that whether I sleep, wake, live or dye, I may sleep, wake, live, and dye, unto thee, and to the glory of thy Name and the salvation of my soul. Lord blesse and defend all thy chosen people every where, Grant our King a long and happy raig'n over us. Bless our gracious Qu. Mary, Prince Charles, La. Mary, the lady Elizabeth, and her Princely issue together with all our Magistrates and Ministers comfort them who are in misery, need, or sickness. Good LORD, give me grace to be one of the *wise Virgins*, Matth. 25: 2. which may have my heart prepared like a Lamp furnished with the oil of Faith, and light of good Works, to meet the Lord Jesus, the sweet Bridegroom of my soul at his second and sudden comming in glory. Grant this, good Father, for Christ Jesus sake my onely Saviour and mediatur, in whose blessed Name, and in whose own words I call upon thee, as he hath taught me: *Our Father which art in Heaven &c.*

Afterwards say:

*Thy grace, O Lord Jesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and Blessed Spirit, be with me, and dwell in my heart, this night, and evermore, Amen.*

Then rising up in a holy reverence meditate that thou art putting off thy clothes.

Things to be meditated upon, as thou art putting off thy clothes.

That the day is comming when thou must be as barely unstript of all that thou hast the World, as thou art now of thy clothes: (a) thou hast therefore here but the use of all things, a Steward for a time, and that upon Accounts. Whilest therefore thou art trusted with this Stewardship, be wise and faithfull. Luke 16: 3. Matt. 25. Job. 17: 1.

2. When thou' seest the bed, (b) let it put thee in mind of thy grave, which is now the bed of Christ: For Christ (by laying his holy body to rest three dayes, and three nights in the grave Matth. 40.) hath sanctified, and (as it were) warmed for the bodies of his Saints, to rest and sleep in, the morning of the Resurrection: 1. Thes. 4: 14. So that now, unto the faithfull, death is but sweet sleep, and the grave but Christs bed, where their bodies rest and sleep in peace: untill the joyfull morning of the Resurrection shall dawn upon them. Isa. 57: 2. Isa. 26: 20.

Let therefore thy bed clothes represent unto thee the mould of the Earth, that shall cover thee: thy sheets, thy winding sheet: thy sleep, thy death: thy waking, thy resurrection. And being laid down in thy bed, when thou perceivest death to approach: say, *I will lay me down and sleep in peace, for thou Lord, onely makest me dwell in safety.* Psalm. 4: 8.

Thus

(a) *Nudus in hunc mundum veni, nudus quoque abibo, Ut somnus mortis, sic lectus imago sepulchri.*

Thus religiously opening every Morning the heart, and shutting it up again every Evening with the Word of God in prayer, as it were with lock and key : and so beginning the day with Gods Worship, continuing it in his fear, and ending it in his favour, thou shalt be sure to find the blessing of God upon all thy dayes labour and good endeavours : and at night thou mayest assure thy self, thou shalt sleep safely, and sweetly in the arm of thy heavenly Fathers providence.

Thus far of the Piety, whichevery Christian in private, ought to practise every day. Now followeth that which he (being a Householder) must practise publicly with his Family.

*Meditations for household Piety.*

**I** F thou be called to the government of a family, thou must not hold it sufficient to serve God, and live uprightly in thine own person, unlessse thou cause all under thy charge to do the same with thee. For the performance of this duty God was so well pleased with Abraham, that he would not hide from him his counsell. For (saith God Gen. 18: 17, 19.) *I know him that he will command his sons, and his Household after him, that they keep the way of the Lord, to do righteousness and judgement, that the Lord may bring upon Abraham, that he hath spoken unto him.* And Abraham had 318 men-servants, which werethus born and catechized in his House ; Gen. 14: 14. with whose help he rescued also his nephew Lot from the captivtie of his enemies. And religiously-valiant Joshua protesteth before all the people

people, that if they all would fall away from the  
 true worship of God, yet *that he and his House*  
*would serve the Lord.* Josh. 24: 25. And God  
 himself gives a special charge to all House-holders  
 that they do instruct their Family in his Word,  
 and train them up in his fear and service. These  
 words which I command thee this day, shall be in  
 thy heart, and thou shalt whet them continually  
 on thy Children, and shalt talk of them; when  
 thou tarriest in thine House, and as thou walkest  
 the way, and when thou liest down, and when  
 thou risest up. &c. Thou shalt fear the Lord thy  
 God and serve him. Deut. 6: 6, 7. David accord-  
 ing to this Law, had so ordered his family,  
 that no deceitfull person should dwell in his house,  
 nor such as would serve God, and walk in his way,  
 Psal. 100: 6. And Religious Hester Hef. 4: 16.  
 had taught her Maids to serve God in fasting and  
 prayer. And (the more to further thy family in  
 the zeal of Religion.) settle ever thy chiefest affe-  
 ction on those, whom thou shalt perceive to be  
 addicted to true Religion. This also will turn  
 to thine own advantage in a double respect. First,  
 God will the rather blesse and prosper the labour  
 and handwork of such godly-servants: For Laban  
 perceived, that God blessed him for Jacobs sake.  
 Gen. 30: 27. And Potiphar saw, that the Lord  
 prospered all that Joseph did, to prosper in his hand:  
 Gen. 39: 3. yea, when innocent Joseph was cast  
 into Prison, his Keeper saw, that whatsoever he  
 did, the Lord made it to prosper. Gen. 39: 22, 23.  
 Therefore the Keeper committed all the charge  
 of the Prisoners into Josephs hand. Secondly, the

trulier a Man doth serve God, the faithfull he will serve thee.

2. If every Housholder were thus careful according to his duty, to bring up his Children and Family in the service and fear of God, in his own house, then the House of God should be better filled, and the Lords Table more frequented every Sabbath Day; and the Pastours public Preaching & labour would take more effect than it doth. The streets of towns and Cities would not abound with so many drunkards, swearers, whore-mongers, and prophane scorers of Piety and Religion: Westminster Hall would not be so full of contentions, wrangling suits, and unchristian debates: and the prisons would not be every Sessions, so full of Theeves, Robbers, Traitors, & Murtherers. But (alas) most Housholders make no other use of Servants, than the do of their Beasts. Whilest they may have their Bodies to do their service, they care not if their Souls serve the Devill. Yet the common complaint is, that faithfull and good servants are scarce to be found: True; but the reason is because there are so many prophane and irreligious Maesters: the example and instruction of a Godly and Religious Master, will make a good and faithfull Servant, as may witnesse the examples of Abraham, Joshua, David, Cornelius, &c. who were good servants, because they were Religious Maesters, such as were carefull to make their servants Gods servants.

It is the chief labour and care of most men, to raise, and to advance their house, yet if they



early, and lye down late, and eat the Bread  
carefulnesse, all will be but in vain, for except  
the Lord build a House, (that is, raise up a Family)  
labour in vain. Ps. 129: 12. For God hath  
ordained this, as an irrevocable decree, that he  
will powre his wrath upon the Families that call not  
upon his Name; Jere. 10: 25. yea; God will take  
the Wicked, and pluck him out of his Tabernacle,  
and root him out of the Land, &c. Psalm 52. Yea,  
when his iniquities are full, he will make the Land  
desolate out every Canaanite. Genes. 15: 16. Religion  
and the service of God in a Family, is the  
best building, and surest entayling of House and  
Land, to a man and his posterity: for the righteous  
shall inherit the Land, and dwell therein for ever.  
Hos. 13: 29.

As therefore, if thou desirest to have the blessing  
of God upon thy self, and upon thy Family,  
either before or after thine own private devotion.  
every morning all thy Family to some con-  
venient room; and first, either read thy self unto  
some Chapter in the Word of God, or cause it  
to be read distinctly by some other: If leisure  
be, thou mayest (a) admonish them of some  
remarkable good notes, and then kneeling down  
pray for them in reverent sort, as is before described,  
and with them in this manner.

I 2

Mor-

Origen would have the word expounded in Chri-  
stian houses. Hom. 9. in Levit. Augustine saith, that  
the Preacher is in the Pulpit, the same the House-  
father is in the house.

*Morning Prayer for a Family.*

O Lord our God and heavenly Father, we art the onely Creatour and Governour of Heaven and Earth, and all things therein contained, we confesse that we are unworthy to appear in thy sight and presence, considering our manifold sins, which we have committed against Heaven and before thee: and how that we have been born in sin, and do daily break thy holy laws and Commandements contrary to our knowledge and consciences, albeit that we know that thou our Creator, who hast made us; our Redeemer, who hast bought us with the blood of thy onely begotten Son; and our Comforter, who bestowest upon us, all the good and holy graces, which we enjoy in our souls and bodies. And if thou shouldest but deal with us, as our wickednesse, and unthankfulnesse have deserved: what other thing might we (O Lord) expect from thee, but shame and confusion in this life; and in the World to come, wrath, and everlasting condemnation. Yea, O Lord, in the obedience of thy Commandment, and in the confidence which we have in the unspeakable and endlesse mercy in thy Son our Saviour Jesus Christ, we thy poor servants, appealing from the throne of Justice (where we are justly lost and condemned) to thy Throne of Grace, (where Mercy reigneth, to pardon abouting sin:) do from the bottom of our hearts most humbly beseech thee, to remit and forgive unto us all our offences and misdeeds: that by the vertue of the precious blood of Jesus Christ,

innocent Lamb, which he so abundantly shed,  
 to take away the sins of the World) all our sins,  
 both originall and actuall, may be so cleansed  
 and washed from us, as that they may never be  
 laid to our charge, nor ever have power to rise  
 in Judgement against us. And we beseech  
 thee, good Father, for Christ his death and pas-  
 sions sake, that thou wilt not suffer to fall upon  
 us that fearfull curse and vengeance, which thy  
 law hath threatned, and our sins have justly de-  
 served. And for as much, O Lord, as we are  
 taught by the Word, that Idolaters, Adulterers,  
 covetous men, Contentious persons, Drunkards,  
 muttous, and such like inordinate livers, shall not  
 inherit the Kingdome of God: powre the grace  
 of thy Holy Spirit into our heart, whereby we  
 may be enlightned to see the filthinesse of our sins,  
 and abhor them: and may be more and more stirred  
 up to live in newnesse of life, & love of thy Maje-  
 sty, so that we may daily encrease in the obedien-  
 ce of thy Word, & in a conscionable care of keep-  
 ing thy Commandements.

And now, O Lord we render unto thee most  
 hearty thanks, for that thou hast elected, created,  
 redeemed, called, justified, and sanctified us in  
 good measure in this life, and given us an assured  
 hope that thou wilt glorifie us in thy heavenly  
 Kingdome, when this mortall life is ended. Like-  
 wise we thank thee for our life, health, wealth,  
 liberty, prosperity, and peace; especially, O Lord,  
 for the continuance of thy holy gospel among us,  
 and for sparing us so long, and granting us so  
 precious a time of Repentance. Also we praise

thee, for all other thy mercies bestowed upon  
more especially for preserving us this Night past  
from all dangers that might have befallen our Soules  
and Bodies. And seeing thou hast now brought us  
safe to the beginning of this day, we beseech thee  
protect and direct us in the same. Bless and  
send us in our going out, and comming in, this  
day and evermore, Shield us, O Lord, from the  
temptations of the Devill, and grant us the custodie  
of thy holy Angels, to defend and direct us in  
our wayes.

And to this end, we recommend our selves, and  
all those that belong unto us, and are abroad  
from us, into thy hands, and almighty tuition  
Lord defend them from all evill, prosper them  
all graces, and fill them with thy goodnesse.  
Preserve us likewise this day, from falling into  
any grosse sin, especially those wherunto our  
natures are most prone. Set a watch before the  
door of our lips, that we offend not thy Majesty  
by any rash or false oathes; or by any lewd  
lying speeches: give unto us patient minds, pure  
& chaste hearts, & all other graces of thy Spirit  
which thou knowest to be needfull for us, that we  
may the better be enabled to serve thee in holiness  
and righteousnesse. And seeing that all Mens labo-  
ur, without thy blessing, is in vain; bless every  
one of us in our several places & callings: direct  
thou the work of our hands upon us, even prosper  
thou our hand-work (for except thou guide us  
with thy grace, our endeavours can have no good  
successe.) And provide for us all things which  
thou, O Father, knowest to be needfull for every  
one

one of us, in our souls & bodies this day. And grant  
that we may so passe thorow the pilgrimage of  
this short-life: that our hearts being not settled  
upon any transitory things, which we meet with  
in the way: our souls may every day be more &  
& more ravished with the love of our home, and  
shine everlasting Kingdome.

Defend likewise, O Lord, thy Universall  
Church, and every particular member thereof:  
especially wy beseech thee, to continue the peace  
and prosperity of these Churches, and Kingdomes  
wherein we live. Preserve and defend from all  
evils and dangers, our gracious King Charles,  
our Queen, together with the Princes Palatine  
of Rhene, and the Religious Princess Elizabeth  
their mother. Multiply their dayes in blisse and  
happiness: and afterwards crown them with ever-  
lasting joy and glory. Blesse all our Ministers  
and Magistrates, with all graces needfull for their  
places; and govern thou them, that they may  
govern us in peace and godlinesse: & of thy mercy,  
O Lord, comfort all our Brethren that are distres-  
sed, sick, or any way comfortlesse; especially those  
who are afflicted either with an evil Conscience,  
because they have sinned against thy word; or for  
a good Conscience, because they will not sin  
against thy truth: Make the first to know, that  
not one drop of the blood of Christ was a drop of  
vengeance, but all drops of grace, powerfull to  
procure pardon, upon repentance, for the greatest  
sins of the chiefest sinner in the World. And  
for the other, let not, O Lord, thy long sufferan-  
ce either too much discourage them, or too much

encourage their enemies: but grant them patience in suffering, and a gracious and speedy deliverance, which way may stand best with their comfort and thy glory.

Give every one of us grace, to be always mindefull of his last end, and to be prepared with faith and repentance, as with a Wedding garment against the time that thou shalt call for us out of this sinfull World. And that in the mean while we may so, in all things and above all things, seek thy glory, that when this mortall life is ended, we may then be made partakers of immortality and life eternall in thy most blessed and glorious Kingdome.

These, and all other graces, which thou O Father; seeest to be necessary for us: and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer in that absolute form of prayer, which Christ himself hath taught us, saying: *Our Father which art in Heaven, &c.*

After prayer, let every one of thy Household (taking in the feare of God, such a break-fast or refreshing, as is fit) depart: the children to School, the servants to their work; every one to his office; the Master and Mistresse of the Family to their Callings, or to some honest exercise for recreation, as they think fit.

*The Practice of Piety at Meals, and the manner of feeding.*

**B**Efore Dinner and Supper, when the Table is covered, ponder with thy self upon these Meditations, to work a deeper impression in thy heart,

heart, of Gods fatherly providence and goodnesse  
towards thee.

*Meditations before Dinner and Supper.*

**M**editate that Hunger is like the sicknesse cal-  
led a Wolfe: which if thou doest not feed,  
will devour thee, and eat thee up: and that meat  
and drink are but as Physick, or means which  
God hath ordained, to relieve and cure this  
naturall infirmitie, and necessity of man. (a)  
Use therefore to eat and to drink, rather to sustain and  
refresh the weaknesse of Nature, than to satisfie  
the sensuality and delights of the flesh, Eat therefore  
to live, but live not to eat. (b) A Skavenger, whose  
living is to empty, is to be preferred before him  
that liveth but to fill privies. There is no service  
so base, as for a man to be a slave to his belly. The  
Apostle termeth such, Belly gods; Phil. 3: 29.  
Therefore we may boldly term them as the Scri-  
ptures do other Idols, (c) Gillulim, Dungeigods,  
Hab, 2: 18, 19. 2 King. 17: 12. and as no one  
action (Gods ordinance excepted) makes a man more  
to resemble a Beast, than eating or drinking, so  
the abuse of eating and drinking, to surfeiting,  
drunkennesse, and spewing, make a man more vile  
than a Beast.

II. Meditate of the omnipotency of God, who  
made all these Creatures of nothing: Heb. 11: 3.

I 5

of

(a) Hoc me docuisti, ut quemadmodum medicamenta, sic  
alimenta accipiam. Aug. lib. 10. conf. (b) Major sum & ad  
majora genitus, quam ut mancipium sim mei corporis, Seneca.  
(c) Or Galal which signifieth mans dung, as Exech. 4.  
14: 17.

of his *wisdome*, who feedeth so many infinite creatures thorow the universall World, maintaining all their lives, which he hath given them; Psalm 145: 15, 16. which surpasseth the wisdome of all the Angels in Heaven: and of his clemency and goodnesse, in feeding also his very enemies. Mat. 5: 14, 45. &c. Acts. 14, 17.

III. Meditate, how many sorts of creatures, as Beasts, Fish, and Fowl, have lost their lives, to become food to nourish thee: and how Gods providence from remote places hath brought all these portions together on thy table, for thy nourishment: and how by these dead Creatures he maintains thee in health and life.

IV. Meditate, that seeing thou hast so many pledges of Gods fatherly bounty, goodnesse, & mercy towards thee, as there are dishes of meat on thy Table: (a) Oh suffer not in such a place, so gracious a God, to be abused by scurrility, ribaldry, or swearing: or thy fellow brother, by disgraceful backe-biting, taunting, or slandering. Luke 9: 16. Mat. 14: 19; and 12: 36. Mark. 6: 41, and 8: 6. Luke 24. John. 6: 11, Mark. 26: 30.

V. Meditate, how that thy Master Jesus Christ did never eat any food, but first he blessed the Creatures, and gave thanks to his heavenly Father for the same. And after his last Supper, we read that he sung a Psalm. For this was the Commandement of God; When thou hast eaten and filled

(a) Hanc ob causam Gentiles mensas sacras & festa nuntiabant. Vives. S. Aug. had written over his table, Quisquis amat dictis absentium rodere famam Hanc mensam vitium non eris esse sibi, Possid. de vita Aug.



thy self, thou shalt blesse the Lord thy God, &c. Deut. 8: 10: This was the practise of the Prophets: For, people would not eat at their Feast, till Samuel came to blesse their meat. 1. Sam. 6: 13. And, saith Joel to Gods people: Joel. 2: 26. You shall eat and be satisfied, & praise the Name of the Lord your God. This also was the practice of the Apostles. For S. Paul in the Ship, gave thanks before meat, Acts. 27: 35. in the presence of all the people that were therein, Imitate thou therefore in so holy an action, so blessed a Master, and so many worthy presidents that have followed him, and gone before thee. It may be because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Think it no shame to do what Christ did; but be rather ashamed that thou hast so long neglected so Christian aduty. And if the Son of God gave his Father such great thanks for a Dinner of Barley bread, and broiled Fish, what thanks should such a sinfull man as thou art, render unto God, for such variety of good and dainty cheere? How many a true Christian would be glad to fill his belly with the morsels which thou refuseth, and do lack that which thou leavest? How hardly do others labour for that which they eat, and thou hast thy food provided for thee, without either care or labour? To conclude, if Pagan idolaters at their Feasts, were accustomed to praise their false gods: Dan. 5: 14. what a shame it is for a Christian (at his Dinners and Suppers) not to praise the true God, in whom we live, move, and have our being? Acts. 17: 28.

VI. Meditate, that thy body, which thou doest now so daintily feed, must be (thou knowest not how soon) meat for Worms? *When thou shalt say to corruption; Thou art my Father; and to the Worm; Thou art my Mother; and my Sister.* Job. 17: 14.

VII. Meditate, how that many a *Mans Table is made his Snare*, Psal. 69. 12. so that through his intemperancy and unthankfulness, the meat which should nourish his body, kills him with a surfeit. Gen. 3: 17. in so much, that more are killed with this snare, than with the Sword. And seeing that since the *Curse*, the use (as of all creatures, so likewise) of meat and drink, is unto us *unclean*, 1 Tim. 4: 4, 5. till the same be sanctified by the Word of God, and Prayer: 1 Sam. 9: 13. Luke 24: 30. and that *Man* liveth not by *Bread onely* Mat. 4: 4. but by the Word of Gods Ordinance, & his blessing, which is called the *Staff of Bread*. Lev. 26: 26. Ezech: 4. 16. 5: 16. Sit not therefore down to eat, before you pray, and rise not before you give God thanks. Feed to suffice nature, yet rise with an appetite, and remember thy poor Christian brethren who suffer hunger, and want those good things wherewith thou doest abound. 1 Cor. 10: 1. Rom. 14: 8. 1. Thes. 5: 18. Eccle. 10: 17. Luke 21: 34. Nehe. 6: 10. Amos 6: 6.

These things, or some of them premeditated: (if there be not a Samuel present 1 Sam. 9: 13.) lift up with all comely reverence thy heart, with thy hands and eyes, unto the great Creatour and  
Feed-

der of all Creatures, Matt. 14: 19. and before  
at pray unto him thus:

*Grace before meat.*

Most gracious God, and loving Father, who  
feedest all Creatures living, which depend  
on thy divine providence: we beseech thee, sancti-  
fye these Creatures, which thou hast ordained  
for us: give them vertue to nourish our bodies,  
life and health: and give us grace to receive  
them soberly, and thankfully, as from thy hands:  
so in the strength of these and other thy bles-  
sings, we may walk in the uprightness of our  
lives, before thy face this day and all the dayes  
of our lives; through Jesus Christ our Lord and  
only Saviour, Amen. Psalm 104: 27, Joel. 1: 10.  
1 Tim. 1: 5. 2 Kin. 19: 8.

*Or thus:*

Most gracious God, and mercifull Father;  
we beseech thee sanctifie these Creatures to  
use: make them healthfull to our nourish-  
ment, and us thankfull for all thy blessings,  
through Christ our Lord and onely Saviour,  
Amen.

*Another Grace before meat.*

Eternal God, in whom we live, move, and  
have our being, we beseech thee blesse unto  
thy Servants these Creatures, that in the strength  
thereof we may live, to the setting forth of thy  
life and glory: through Jesus Christ our Lord  
and onely Saviour, Amen.

*Amen*

*After every meal, be carefull of thy self and Family, as Job was for him self and his Children, Job 1: 4. lest that in the cheerfulness of eating and drinking some speech hath slipped out, which might be either offensive to God, or injurious to Man: And therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner:*

**B**Lessed be thy holy Name, O Lord our God for these thy good benefits, wherewith thou hast so plentifully at this time refreshed our bodies: O Lord, vouchsafe likewise to feed our souls with the spirituall food of thy holy Word and Spirit, unto life everlasting, Lord defend and save thy whole Church: our gracious king Charles, Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely issue: Forgive our sins, and unthankfulness, passe by our manifold infirmities, make us all mindfull of our end, and of the reckoning that we are to make thereof therein. And in the mean while grant unto us health, peace and truth, in Jesus Christ our Lord and onely Saviour, Amen.

*Or thus:*

**B**Lessed be thy holy Name, (O Lord) for these thy good benefits, wherewith thou hast refreshed us at this time, Lord forgive us all our sins and frailties: save and defend thy whole Church our King and royall Posterity, and grant us health, peace, and truth, in Christ our onely Saviour Amen.

*Or thus:*

E give thee thanks (O Heavenly Father) for feeding our bodies so graciously with good creatures, to this temporall life: beseeching thee likewise to feed our souls with thy holy Word unto life everlasting. Defend (O Lord) thine universall Church, the King, and his Royall posterity; and grant us continuance of thy grace and mercy, in Christ our onely Saviour, Amen.

*The Practise of Piety at Evening.*

At Evening, when the duetime of repairing to rest approacheth, call together again all thy Family, Read a Chapter in the same manner, that was prescribed in the Morning. Then (in the holy imitation of our Lord, and his Disciples) sing a psalme. But in singing of Psalmes, either after supper, or at any othertime, observe these Rules.

*Rules to be observed in singing of Psalmes.*

Beware of singing divine Psalmes for an ordinary recreation; as do men of impure Spirits, who sing holy Psalmes, intermingled with prophane ballads. They are Gods Word, take them not in thy mouth in vain.

2. Remember to sing *Dauids Psalmes with Dauids Spirit.* Matth. 22: 43.

3. Practise Saint Pauls rule: *I will sing with the Spirit, but I will sing with the understanding also.* 1 Cor. 14: 15.

4. As you sing, uncover your heads, 1 Cor. 11: 4. and

4. and behave your selves in comely reverence as in the sight of God, singing to God, in your own Words: but be sure that the matter make more melody in your hearts, then the Musick in your Eares: Eph. 5: 19. Col. 3: 16. for the singing with grace in our hearts, is that which the Lord is delighted withall, according to the old Verse:

*Non vox, sed votum; non musica chordula,  
sed cor.*

*Non clamans, sed amans, psallit in aure De-*

"Tis not the voice, but vow;  
Sound heart, not sounding string:  
True zeale, not outward shew,  
That in Gods ear doth ring.

5. Thou mayest, if thou think good, sing all the Psalms over in order: for all are most divine and comfortable. But if thou wilt chuse some special Psalms, as more fit for some times, and purposes, and such, as by the oft usage, thy people may the easilier commit to memory:

*Then sing:*

In the Morning, Psalm. 3: 5, 16, 22, 144.

In the Evening, Psal. 4: 127, 141.

For mercy after a sin committed, Psal. 51

103.

In Sicknesse, or heavinesse, Psal. 6: 13, 88, 90, 91, 137, 146.

When thou art converted, Psalm. 30: 32.

111, 102, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

On the Sabbath Day, Psalm. 19: 92, 95.

In time of joy, Psal. 80: 98, 107, 133, 145.

Before Sermon, Psal. 1: 12, 147. the 1 and 5.  
of the 119.

After Sermon, any Psalme, Which concerneth  
chief argument of the Sermon.

At the Communion, Psalm. 22: 23, 103, 111,

For spirituall solace, Psalm. 15: 19, 25, 46, 67,  
12, 116.

After wrong and disgrace received, Psal. 42: 69,  
140, 144.

After the Psalme, all kneeling down in reve-  
rent manner, as is before described, let the Father  
of the Family (or the chiefest in his absence) pray  
us:

*Evening Prayer for a Family.*

Eternall God, and most gracious Father,  
we thine unworthy Servants, here assembled,  
cast down our selves at the foot-stool of thy  
grace, acknowledging that we have inherited  
our Fathers corruption, and actually in thought,  
word and deed, transgressed all thy holy Com-  
mandements, so that in us naturally, there dwel-  
th nothing that is good: for our hearts are full of  
secret pride, anger, impatience, dissembling, lying,  
envy, vanity, prophanenesse, distrust, too much love  
of our selves, and the World; too little love of  
thee, and thy Kingdome, but empty and voide of  
faith, love, patience, and every spirituall grace.

If

If thou therefore shouldest but enter into judgment with us, and search out our natural corruption, and observe all the cursed fruits and effects that we have derived from thence: Satan might justly challenge us for his own, and we could expect any thing from thy Majesty, but wrath and our condemnation, which we long ago deserved. But, good Father, for Jesus Christ thy dear Sons sake, *in whom only thou art well pleased*, Matth. 3: 17. and for the merits of his bitter death and bloody passion, which we believe that he hath suffered for us: have mercy upon us, pardon and forgive us all our sins, and free us from the shame and confusion, which are due unto us for them, that they may never seize upon us to our confusion in this life, nor to our condemnation in the world which is to come. And for as much as thou hast created us to serve thee as all other Creatures to serve us: so we beseech thee inspire thy holy Spirit into our hearts, that by his illumination and effectually working, we may have the inward sight and feeling of our sins and naturall corruptions, and that we may not be blinded in them through custom, as the Reprobates are; but that we may more and more loath them and be heartily grieved for them, endeavouring by the use of all good means to overcome and get out of them. O let us feel the power of Christs death, killing sin in our mortall bodies; Rom. 6. Phil. 3: 10. and the vertue of his resurrection raising up our souls to newnesse of life. Convert our hearts, subdue our affections, regenerate our

minde



to judge, and purifie our nature: and suffer us not  
 to be drowned in the stream of those filthy vices  
 and sinfull pleasures of this time, wherewith thou-  
 sands are carried head-long to eternall destruction,  
 that daily frame us more and more to the likenesse  
 of thy Son Jesus Christ, that in righteousness  
 and true holinesse, we may so serve and glorifie  
 thee, that living in thy fear, and dying in thy  
 love, we may in thine appointed time, attain to  
 the blessed resurrection of the just, unto eternall  
 life. In the mean while, O Lord, increase our faith  
 in the sweet promises of the Gospell, & our repen-  
 tance from dead works, the assurance of our hope  
 in thy promises, our fear of thy Name, the hatred  
 of all our sinnes, and our love unto thy Children;  
 especially those, whom we shall see to stand in  
 need of our help and comfort: That so, by the  
 fruits of Piety, & a righteous life, we may be assu-  
 red that thy holy Spirit doth dwell in us, and that  
 we are thy Children by Grace and Adoption. And  
 grant us, good Father, the continuance of health,  
 peace, maintenance and all other outward things:  
 as far forth, as thy Divine Wisdome shall think  
 meet and necessary for every one of us.

And here, O Lord, according to our bounden  
 duty, we confesse, that thou hast been exceeding  
 mercifull unto us all, in things of this life: but  
 infinitely more mercifull in the things of a better  
 life, and therefore we do here from our very souls,  
 tender unto thee all humble and hearty thanks,  
 for all thy blessings and benefits bestowed upon  
 our souls and bodies, acknowledging thee to be  
 that

that *Father of lights*, from whom we have received all these good and perfect gifts; Jam. 1: 17. and unto thee alone for them, we ascribe to be due all glory, honour and praise, both now and evermore. But more especially, we praise thy Divine Majesty, for that thou hast defended us this day from all perils and dangers: so that none of those judgements (which our sins have deserved) have fallen upon any one of us. Good Lord, forgive us the sins, which this day we have committed against thy Divine Majesty, and our Brethren: and for Christ his sake, be reconciled unto us for them. And we beseech thee likewise of the same thine infinite goodnesse and mercy, to defend and protect us, Psal. 78: 49, and all that belong unto us this night, from all danger of fire, robbery, terrors of evill angels, or any other fear or peril, which for our sins might justly fall upon us. And that we may be safe *under the shadow of thy wings*: Psalm. 91: 5. we here commend our bodies and souls, and all that we have, unto thine Almighty protection. Lord bleſſe and defend both us and them from all evil. And whilest we sleep, do thou, O Father, who never sleepest nor sleepest, watch over thy Children, and give a charge to thy holy Angels, to pitch their Tents round about our House and dwelling, to guard us from all dangers. That sleeping with thee, we may in the next morning be wakened by thee, and so being refreshed with moderate sleep, we may be the fitter to set forth thy glory in the conscionable duties of our callings.

And

And we beseech thee, O Lord, to be mercifull likewise to thy whole Church, and to continue the tranquillity of the Kingdomes, wherein we live, turning from us those plagues which the crying sins of this Nation do cry for.

Preserve our Religious King Charles, from all dangers and conspiracies; blesse our gracious Queen Mary, Prince Charles, the Lady Mary, the Lady Elizabeth and her Princely issue: blesse all our Magistrates and Ministers, all that fear thee, and call upon thy Name, all our Christian Brethren and Sisters, that suffer sicknesse, or any other affliction or misery, especially those, who any where do suffer persecution for the testimony of thy Holy Gospel, grant them patience to bear thy crosse, and deliverance, when and which way it shall seem best, to thy Divine wisdom. And Lord, suffer us never to forget our last end, and those reckonings, which then we must tender unto thee. In health and prosperity make us mindefull of sicknesse, and of the evill day that is behind, that these things may not overtake us as a snare, but that we may in good measure, like *wise Virgins*, be found prepared for the comming of *Christ*, the sweet *Bridegroom* of our souls. Luke 21:35. Matt. 25:3, &c. And now, O Lord, most holy and just, we confesse that there is no cause why thou (who art so much displeased with sin) shouldest hear the Prayer of sinners; but for his sake onely who suffered for sin, and sinned not. In the onely mediation therefore of thine eternall Son Jesus, our Lord and Saviour, we humbly  
beg

beg these, and all other graces, which thou knowest to be needfull for us: shutting up these our imperfect requests, in that most holy Prayer, which Christ himself hath taught us to say unto thee, *Our Father, &c.*

*Thy grace, O Lord Jesus Christ; thy love, O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with us, and remain with us, this night and for evermore, Amen.*

Then saluting one another, as becommeth Christians, who are the vessels of Grace, and Temples of the Holy Ghost, let them in the fear of God depart every one to his rest, using some of the former private meditations for Evening.

Thus far of the House-holders publique Practice of Piety with his Family, every day. Now followeth his Practice of Piety with the Church, on the Sabbath Day.

*Meditations of the true manner of practising  
Piety on the Sabbath Day.*

**A** Almighty God will have himself worshipped, not onely in a private manner, by private persons and Families; but also in a more publique sort, of all the godly, joined together in a visible Church: that by this means he may be known not only to be God and Lord of every singular person: but also of the Creatures of the whole universal World.

*Quest.* But why do not we Christians, under the New Test. keep the Sabbath on the same seventh

venth day, whereon it was kept under the Old Testament?

*Answer*; because that our Lord Jesus, who is the Lord of the Sabbath. Mat. 12: 1. & whom the Law, Deut. 18: 18, 19. it self commands us to hear, did alter it from that seventh day, to this first day of the Week, whereon we keep the Sabbath. For the holy Evangelist notes; that our Lord came into the middest of the holy Assembly, on the two first dayes of the two weeks immediately following his Resurrection, and then blessed the Church, *breathed* on the Apostles the Holy Ghost, & gave them the ministeriall keyes, and power of binding and remitting sins. Joha 19: 19, 26. Acts. 1: 2, 3. And so it is most probable he did in a solemn manner every first day of the week, (a) during the forty dayes he continued on earth, between his Resurrection and Ascension (for the fiftieth day after, being the first day of the week, the Apostles were assembled) during which time, he gave Commandements unto the Apostles, and spake unto them those things which appertain to the Kingdome of God, Act. 1: 2, 3. that is, instructed them how they should thorowout the Churches (which were to be converted) change the Sabbath to the Lords Day; the bodily sacrifices of Beasts, to the spirituall sacrifices of praise, prayer, and contrite hearts; the

(a) Cyril. bids us note, that S. John doth not simply set down the manner of Christs appearing unto Thomas, but also the circumstance of time (post dies octo) whence he concludes thus. *Diem igitur Octavum Dominicum esse, necesse est.* Cyr. in Johan. lib. 12, cap. 58.

Levitical Priesthood of the law, to the Christian Ministry of the Gospel: Heb. 7:11. Ephes. 2. the Jewish Temples and Synagogues, Churches & Oratories: the Old Sacraments Circumcision and Pascheover, to Baptisme and the Lords Supper, &c. as may appear by the like phrase. Acts 19:8. and Acts 28:23. Col. 2:11. pointing out the whole summe of Pastoral Doctrine, by which was wrought all these changes, where it took effect. So that as Christ was forty dayes instructing Moses in Sinai, what he should teach, and how he should rule the Church under the Law: so he continued forty dayes teaching his Disciples in Zion what they should preach, and how they should govern the Church under the Gospel, and seeing it is manifest, that within those forty dayes, Christ appointed what Ministers should teach, and how they should govern his Church to the Worlds end; it is not to be doubted, but that within those forty dayes, he likewise ordained, on what day they should keep their Sabbath, and ordinarily do the works of the Ministry: especially seeing that under the Old Testament, God shewed himself as careful both by his Morall and Ceremoniall Law, to prescribe the time, as well as the matter of worship. Neither is it a thing to be omitted, that the Lord, who hath times and seasons of his own power, appointed this first Day of the week, to be the very day wherein he sent down from Heaven the *Holy Ghost* upon the Apostles, so that upon that day, they first began, and ever

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after continued the publike exercising of their Ministry, in the preaching of the Word, Acts 2:1, 4. the administration of the Sacraments, Acts 2:38, 41, 42. and the loosing of the sin of penitent sinners. Acts 2:31, 39. Upon these and the like grounds, (a) *Athanasius* plainly affirmeth, that the Sabbath Day was changed by the Lord himself.

As therefore our Communion is termed the Lords Supper, because it was instituted of the Lord, for the remembrance of his death: so the Christian Sabbath is called the *Lords Day*; Lev. 1:10. because it was ordained of the Lord, (b) for the memoriall of his resurrection. And as the Name of the Lord honoureth the one, so both it the other 1 Cor. 11:30. And as the Lord of the Sabbath, by his royall Prerogatives, and transcendent authority, could; so he had also reason to change the Holy Sabbath from the seventh day to this, whereon we keep it. For, as concerning that seventh day, which followed the six dayes, wherein God finished the Creation: there was no such precise institution, or necessity of sanctifying it perpetually, but such, as by the same authority, or upon greater reason and occasion, it might very well be changed and altered unto the other seventh day. For the Commandement of the Lord say, Remember to keep holy the seventh day,

K

day,

(a) Athan. in frontispicio, hom. de sem. (b) The capture of the New Testament gives not this honourable title to any thing, but onely to the blessed Sabbath & Lords Supper: For as he substituted the Lords Supper in stead of the Pascheover: so did he the Lords Day in the place of the Sabbath.



day, next following the sixth day of the creation or this, or that seventh day, but indefinitely remember that thou keep Holy a seventh Day. And to speak properly, as we take a day for the distinction of time, called either a day naturall, consisting of 24 houres; or a day artificial, consisting of 12 houres, from Sun rising, to Sun setting: and withall consider the Sun standing still at noon in Joshuahs time, the space of a whole day: Josh. 10: 12, 13. and the Sun goingh back ten degrees (viz. five houres, almost half an artificiall day, in Ezechias time: 2 King 20: 12. the Jewes themselves could not keep their Sabbath upon the precise and just distinction of time, called at the first, the seventh day from the Creation.

Adde hereunto, that in respect of the diversity of Meridians, and the unequall rising and setting of the Sun, every day varieth, in some places a quarter, in some a half, in other a whole day: Therefore the Jewish seventh day, cannot precisely be kept at the same instant of time, everywhere in the world.

Now our Lord Jesus having authority, as Lord over the Sabbath, Matt. 12: 8. had likewise now far greater reason and occasion to translate the Sabbath from the Jewish seventh Day, unto the seventh Day, whereon Christians do keep the Sabbath.

Because, that by his resurrection from the dead, there is wrought a new spirituall Creation of the world: Isa. 65: 27. Isa. 66. 22. Psalm 90

3. with

(a) *Christoph. Helvic. Syst. cont. Theol. cum Judais c. de Sa*



without which all Sons of Adam had been turned to everlasting destruction, and all the works of the first Creation had ministred no consolation unto us.

And in respect of this new spirituall Creation, the Scripture saith, 2 Cor. 5. 17. that *Old things are passed away, and all things are become new: new Creatures*, Gal. 6: 15. *new people*, 1 Pet. 2: 10. *new men*, Eph. 4: 24. *new knowledge*, Col. 1: 10. *new Testament*, Matt. 26: 28. *new Commandements*, John. 12: 14. *new names*, Rev. 2: 7. *new way*, Heb. 10: 20. *new song*, Rev. 5: 9. *new garment* - *new wine*, *new vessels*, Luk. 5: 36. *new Jerusalem*, Rev. 21. *new Heaven*, and a *new earth*. 2. Pet. 3: 13. And therefore of necessity there must be in stead of the old, a new Sabbath day, to honour & praise our Redeemer, and to meditate upon the work of our Redemption, and to shew the new change of the Old Testament Isai. 66: 22. Heb. 4: 9.

3. Because that on this day Christ rested from his sufferings of his Passion, and finished the glorious work of our Redemption. If therefore he finishing of the work of the *first creation*; whereby God mightily manifested himself unto his creature, deserved a Sabbath for to solemnize the memoriall of so great a work, to the honour of the worker, and therefore calls it *mine holy day*: Isa. 58: 13. much more doth the new creation of that World, effected by the resurrection of Christ (whereby he mightily declared himself to be the Son of God Rom. 1: 4.) deserve a Sabbath

Sabbath, for the perpetuall commemoration thereof, to the honour of Christ, and therefore worthily called *the Lords Day*: Rev. 1: 10. For, as the deliverance out of the captivity of Babylon, being greater, took away the name from the deliverance out of the *bondage of Egypt*: Jer. 23: 7, 8. so the day whereon Christ finished the Redemption of the world, did more justly deserve to have the Sabbath kept on it; than on that day wherein God ceased from creating the world. And therefore in the Creation, the first day wherein was finished was consecrated for a Sabbath: so in the time of Redemption, the first day wherein was perfected, must be dedicated to a holy rest; but still a seventh day kept, according to Gods morall Commandement. The Jews kept the last day of the Week, beginning their Sabbath with the Night, when God rested: Gen. 2: 9. Lev. 23: 32. Nche. 13: 19. but Christians honour the Lord better, on the first day of the week, beginning the Sabbath with the day, when the Lord arose. Mat. 28: 1. Acts 20: 7, 11. They kept their Sabbath in remembrance of the Worlds creation: but Christians celebrate it in memoriall of the Worlds Redemption: yea, the *Lords Day*, being the first of the Creation and Redemption, puts us in mind both of the making of the old, and redeeming of the new world.

As therefore under the Old Testament, God by the glory consisting of seven Lamps, seven branches, &c. Exod. 25: 31. put them in remembrance of the Creation, light, and Sabbaths re-

So under the New Testament, Christ the true light of the World, approacheth in the *middest of the Lamps, and seven golden Candlesticks*, Rev. 1: 13. to put us in minde to honour our Redeemer, in the light of the Gospell, of the Lords seventh day of rest. And seeing the Redemption, both for might and mercy, so far exceedeth the Creation; it stood with great reason, that the greater works should carry the honour of the day. Neither doth the honourable tittle of the Lords Day diminish the glory of the Sabbath, but rather being added, augments the dignity thereof: as the name *Israel* added unto *Jacob*, made the Patriarke the more renowned. Gen. 32: 11.

The reason taken from the example of Gods resting from the work of the Creation of the World, continued in force, till the Son of God ceased from the work of the Redemption of the World, and then the former gave place to the latter.

4. Because it was foretold in the *Old Testament*, Psalm. 110: 31. that the *Sabbath* should be kept (under the New Testament) on the *first day* of the week.

For first, in the 110. *Psalme*, which is a Prophecie of *Christ*, and his Kingdome, it is plainly foretold, that there should be a *solemn day of Assembling*, wherein all *Christs* people should willingly come together in the beautie of holinesse. In so much, that no rain (of peace) shall be upon those Families, that in that Feast will not go up to *Ierusalem* (the Church) to worship the King, the Lord

of *Hofis Zach.* 13: 27. Now on what day this holy Feast and Assembly should be kept, *David* sheweth plainly in *Psalm* 118; which was a prophetic of *Christ*, as appears *Mat.* 21: 41. *Acts* 4: 11. *Ephes.* 2: 20. as also by the consent of all the *Jews*, as *Hierome* witnesseth: For, shewing, how *Christ* by his ignominious death should be as a stone rejected of the Builders, or chief Rulers of *Judea*, & yet by his glorious Resurrection, should become the chief stone of the Corner: he wisheth the whole Church to keep holy that day, whereupon *Christ* should effect this wonderfull work: saying, *This is the day which the Lord hath made, let us rejoice and be glad in it.* *Psalm.* 118: 14. And seeing that upon this day, that which *Peter* saith of *Christ*, appeareth to be true, *That God made him both Lord and Christ*, *Acts* 2: 36. Therefore the whole Church under the New Testament, must celebrate the Day of *Christ*s Resurrection. *Rabbi Bachay* also saw by the fall of *Adam* on the sixth day, that on the same day, (a) the *Messias* should finish the work of *Mans* redemption. And alluding to the speech of *Boaz* to *Ruth*, *sleep unto the Morning*, that *Messias* should rest in his grave all their Sabbath Day. And he gathereth from that speech, *Genesis* 1. on the first day, Let there be light; that the *Messias* should rise on the first day of the Week, from death to life, and cause the Spirituall light of the Gospel to enlighten the World, that lay in the shadow of darkness and death: the Hebrew Author of the (b) Book, called

(a) *Zohar.* upon *Gen.* fol. 21. H. Broughton. Rebutre of Conent. pag. 50, 51. (b) *Ex H. Wolphii chron.* de Temp. lib. c. 2.

led *Sedar*, *Olam Rabba*, cap. 7. recordeth many memorable things, which were done upon the first day of the week, as so many types, that the chief worship of God should (under the New Testament) be celebrated upon this Day. As, that on this Day the clouds of Gods Majesty first sate upon his people. Aaron and his children first executed their Priest-hood. God first solemnly blessed his people. The Princes of his people first offered publicly unto God. The first day, wherein fire descended from heaven. The first day of the world, of the year, of the moneths, of the weeks, &c. All shadding that it should be the first and chief Holy-day of the New Testament. Saint (a) *Augustine* proveth by divers places, and reasons, out of the Holy Scripture, *that the Fathers, and all the holy Prophets under the Old Testament, did foresee, and know that our Lords Day was shadowed by their eight day of Circumcision. And that the Sabbath should be changed from the seventh day, to the eight or first day of the Week.* And (b) *Iunius* out of *Cyprian* saith, *that Circumcision was commanded on the eight Day, as a Sacrament of the eight day, when Christ should arise from the dead.* The Councell *Foro-Iulienne* affirmes, *that Esai prophesied of the keeping of the Sabbath upon the first day of the Week.* If this Mysterie was so cleerly seen by the Fathers, under the shadowes of the Old Testament: 1 Cor.

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4: 4.<sup>r</sup>

(a) *Aug. Epist. ad Januar. 119. c. 13.* (b) *Sacramentum hoc fuit diei illius octavi, quo dominus resurrexit ad justificationem nostram, &c. ut scribit ad Fidum Cyprianus, lib. 3. Epi. 10. litt. in Gen. 17.*

4:4. sure the god of this world hath deeply blinded their minds, who cannot see the truth thereof, under the shining light of the Gospell. Therefore this change of the Sabbath day, under the New, was nothing but a fulfilling of that which was prefigured and fore-prophefied under the Old Testament.

V. According to their Lords mind and Commandement, and the direction of the Holy Ghost (which alway assisted them in their Ministeriall Office) the Apostles, in all the Christian Churches (which they planted) ordained, that the Christians should keep the Holy Sabbath, upon that seventh day, which is the first Day of the week; 1 Cor. 16:1,3. *Concerning the gathering for the Saints, as I have ordained in the Churches of Galatia, so do ye also. Every first day of the week, &c. When ye come together in the Church (a) (being the Lords Day) to eat the Lords Supper, to remember and shew the Lords death till he come, &c.* In which words, note.

I. That the Apostle ordained this day to be kept holy: therefore a divine Institution.

II. That that Day is named the first day of the week; therefore not the Jewish seventh, or any other.

III. Every first day of the week: which sheweth a perpetuity.

IV.

(a) The Syriack translation hath. *Quam congregamini, non sicut iustum est, in die Domini nostri, comeditis & bibitis.* The Arabian translation also hath thus. *Non comeditis & bibitis prout diem Domini nostri decet*, and Beza witnesseth, that in one ancient Greek Coppy, there is read, *τὴν κυριακὴν*. The Lords Day added to every first, &c. 1 Cor. 11:20,25,26.

IV. That it was ordained in the Churches of Galatia as well as of Corinth, and he settled one uniform order in all the Churches of the Saints: 1 Cor. 14 : 33. therefore it was universall.

V. That the exercises of this Day, were (b) collections for the poor (which appears by Acts 2 : 42. and *Iustin Martyrs* testimony, *Apolog.* 2.) which were gathered in the holy Assembly after Prayers, Preaching of the Word, and Administration of the Sacrament : therefore it was spirituall.

VI. That he will have the collection (though necessary) removed, against his coming, least it should hinder his preaching : but not their holy meeting on the Lords Day, for it was the time ordained for the publique worship of the Lord, which argueth a necessitie.

And in the same Epistle Saint Paul protesteth, that he delivered them none other Ordinance, or doctrine, but ~~what~~ *what he had received of the Lord*. In so much that he chargeth them, that *If any man think himself to be a Prophet, or spirituall, let him acknowledge, that the things that I write unto you, are the Commandements of the Lord.* 1 Cor. 14 : 37. But he wrote unto them, and ordained among them, to keep their Sabbath on the first day of the week : therefore to keep the Sabbath on that day, is the very Commandement of the Lord. And how can he be either a true Pro-

K 5

phet,

(\*) As the phrase of breaking of bread, comprehendeth all other exercises of religion. Act. 26 : 7. So this phrase of laying by in store comprehendeth all the other exercises of the Sabbath.

phet, or have any grace of Gods Spirit in his heart, who, seeing so clearly the Lords day to have been instituted and ordained by the Apostles, will not acknowledge the keeping Holy of the Lords Day, to be a Commandment of the Lord? The Jews confesse this change of this Sabbath, to have been made by the Apostles, *Peter Alphonsus in Dialog. contra Iudaeos. Tit. 12.* They are therefore more blind and sottish than the Jews, who prophanely deny it.

At Troas likewise S. Paul, together with seven of the chief Evangelists of the Church, Acts 20: 4, 5, 6, &c. *Sopater, Arisbarchus, Secundus, Gajus, Timotheus, Tychicus, & Trophimus*, and all the Christians that were there, kept the Holy Sabbath on the first day of the week, in praying, preaching, and receiving the Lords supper.

And as it is a thing to be noted, that Luke saith not, that the Disciples were sent for to hear Paul preach, but the *Disciples being come together to break bread upon the first day of the week*, that is, to be partakers of the holy Communion, at what time the Lords death was, by the preaching of the Word, shewed, 1 Cor. 11. 26. *Paul preached unto them*, &c. And that none kept those meetings but Christians, who onely are called Disciples, Acts 11: 26. But at Philippi, whereas yet there were no Disciples, Paul is said to go on their Sabbath day, to the place where the Jewes and their Profelytes were wont to pray, and there preached unto them, Acts 16: 12, 13. So that it is as clear as the Sun, that it was the Chri-  
istians



Christians usuall manner, to passe over the Jewish seventh day, and to keep the Sabbath, and their holy meetings on the first day of the week. And why doth Saint John call this the Lords Day, but because it was a day known to be generally kept holy, to the honour of the Lord Jesus (who rose from death to life upon that day) throughout all the churches which the Apostles planted? Which S. John calleth the *Lords Day*: Rev. 1: 10. the farther to stir up Christians to a thankfull remembrance of their Redemption, by Christ his Resurrection from the dead. (a) And with the day, the blessing of the Sabbath is likewise translated to the Lords day, because that all the Sanctification belonging to this new world, is in Christ; and from him, envoyed to Christians. And because there cannot come a greater Authority, then that of *Christ and his Apostles*. Heb. 2: 5. nor the like cause, as the *new creation* of the World: Heb. 2: 11, and 5, 9. therefore the Sabbath can never be altered from this day, to any other, whilst this world lasteth. Adde hereunto, how the Scripture noteth, that in the first planting and settling of the Church, nothing was done, but by the speciall order and direction of the Apostles, 1 Cor. 11: 34. 1 Cor. 14: 36, 37. Tir. 1: 5. Act. 15: 6, 24. And the Apostles did nothing but what they had warrant for from Christ, 1 Cor. 11: 23.

To sanctifie then the Sabbath on the seventh day, is not a ceremoniall Law abrogated: but

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the

(a) Mos Christianus, &c. It is the manner of Christians to call it the Lords Day. Bed. in Lucæ c. 14.

the Morall and perpetuall Law of God perfected. So that the same perpetuall commandement, which bound the Jews to keep the Sabbath on that seventh day, to celebrate the worlds creation, binds Christians to solemnize the Sabbath on this seventh day, in memoriall of the Worlds Redemption : for the fourth commandement, being a Morall Law, requireth a seventh day to be kept holy for ever: And the Morallitie of this, as of the rest of the Commandements, is more religiously to be kept of us under the Gospell, than of the Jews under the Law, by how much we (in Baptisme) have made a more speciall Covenant with God, to keep his Commandements: and God hath covenanted with us, to free us from the curse, and to assiste us with his Spirit, to keep his Laws. And that this Commandement of the Sabbath (as well as the other nine) is Morall and perpetuall, may plainly appear by these reasons:

*Ten reasons demonstrating the Commandement of the Sabbath to be Morall.*

1. **B**Ecause all the reasons of this Commandement are morall and perpetuall : And God hath bound us to the obedience of this Commandement with more forcible reasons, than to any of the rest. First, because he did fore-see, that irreligious men would either more carelessly neglect, or more boldly break this Commandement, than any other: Secondly, because that in the practice of this Commandement, the keeping of all the other consisteth; which makes God so often

often complain, that all his worship is neglected or overthrown, when the Sabbath is either neglected or transgressed. It would make a man amazed (saith *Mr. Calvin*) to consider, how oft, and with what *zeal and protestation*, God requireth all (that will be *his people*) to sanctifie the seventh day : Jer. 17 : 22. Ezech. 20 : 19, 20, 21, 24. Yea, how the God of mercy mercilesly punisheth the breach of this Commandement with cruel death : Ezech. 23 : 38. Neh. 9 : 4. as though it were the sum of his whole honour and service.

And it is certain, that he who makes no conscience to break the Sabbath, will not (to serve his turn) make any conscience to break any of the other Commandements, so he may do it without discredit of his reputation, or danger of mans Law. Therefore God placed this commandement in the midst of the two tables, because the keeping of it, is the best help to the keeping of all the rest. The conscionable keeping of the Sabbath, is the mother of all religion, and good discipline in the Church. Take away the Sabbath, and let every man serve God when he listeth, and what will shortly become of religion, and the *Peace and Order*, which God will have to be kept in his Church ? 1 Cor. 14 : 33, 40. the Sabbath day is Gods market-day for the weeks provision, where he will have us to come unto him, and *buy of him without silver or money*, Esa. 55 : 1, 2. the bread of Angels, and water of life, the wine of the Sacraments, and Milk of the Word to feed our Souls : tryed Gold, to enrich our Faith : precious  
Eye

Eye salve, to heal our spirituall blindnesse: and the *white Rayments* of Christs Righteousnesse, to cover our filthy nakednesse. Rev. 3: 18. He is not far from true piety, who makes conscience to keep the Sabbath day; but he who can dispence with his conscience to break the Sabbath for his own profit or pleasure, his heart never yet felt, what either the fear of God, or true religion meaneth. For, of this commandement may the speech of S. James be verified; *He that faileth in one, is guiltie of all* Jam. 2: 9. Seeing therefore that God hath fenced this commandement with so many morall reasons, it is evident, that the commandement it self is morall.

2. Because it was commanded of God to Adam in his innocency: whilest (holding his happiness not by Faith in Christs Merits, but by Obedience to Gods Law) he needs no ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a ceremonie but an Essentiall part of Gods worship, enjoyned unto Man; when there was but one condition on all men. And if it was necessary for our *first parents* to have a *Sabbath Day*, Gen. 2: 3. to serve God in their perfection, much more need the Posteritie to keep the Sabbath in the state of their corruption., And seeing God himself kept this day holy, how can that men be holy, that doth wilfully prophane it?

3. Because it is one of the commandements which God spake with his own mouth, and twice wrote with his own fingers in Tables of Stone.

to signifie their authority and perpetuity, *Exod.*  
*4: 1. &c.* All that GOD wrote, were *morall and*  
*perpetuall* commandement, and those are recko-  
 ned ten in number. *Deut. 4: 13.* If this were now  
 but an abrogated ceremony, then there were but  
 nine commandements. The ceremoniall that  
 were to be abrogated by Christ, were written all  
 by Moses: *Deut. 4: 4.* But this of the Sabbath, with  
 the other nine, written by God himself, were put  
 into the Ark, where no ceremoniall Law was put:  
 to shew that they should be the perpetuall rules of  
 the Church; yet such as none could perfectly fulfill  
 and keep, but onely Christ. *2 Kings. 8: 9. Heb. 9: 3.*  
 4. Because Christ professeth, *that he came not*  
*to destroy the morall Law: Matt. 5: 17.* and that the  
 least of them should not be abrogated in his  
 Kingdome of the New Testament. In so much,  
 that *whosoever breaketh one of the least of these ten*  
*commandements, and teacheth men so,* he should  
 be called the least in the Kingdome of Heaven;  
 that is, he should have no place in his Church.  
 Now the Morall Law commandeth one day of  
 seven to be perpetually kept a holy Sabbath. And  
 Christ himself expressly mentioned the keeping of  
 Sabbath among his Christians, at the destruction  
 of Jerusalem about 42 years after his Resurre-  
 ction. By which time, all the Mosaicall ceremo-  
 nies (except eating of blood, and things stran-  
 ged) were by a publick Decree of all the Apostles  
 quite abolished, and abrogated in Christian  
 Churches. *Acts. 15: 20, 21, 24, 28.* And therefore  
 Christ admonished his Disciples, *to pray that*  
*their*

*their flight be not in the winter, nor on the Sabbath Day.* Matt. 24, 20. Not in the winter, for that (by reason of the foulness of the wayes and weather) their flight should be more painful and troublesome unto them: not upon the Sabbath because it should be more grievous to their hearts, to spend that day in toyling to save their lives which the Lord had commanded to be spent in holy exercises, to comfort their souls. Now in the sanctifying of the Sabbath, on this day had been but ceremonial: it had been no grief to have fled on this day, no more then on any other day of the week. But in that Christ doth render so much this fear and grief of being driven to flee on the Sabbath day; and therefore wisheth his to pray unto God to prevent such an occasion: he plainly demonstrates, that the observance of the Sabbath is no abrogated ceremony, but a moral Commandment, confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the Sabbath, S. John will tell you that it was on the *Lords day*, Apoc. 1. 10. if you will know on what day of the week that was, S. Paul will tell you, that it was on every *first day of the week*, 1 Cor. 16, 1.

As Christ admonished, so Christians pray, and according to their prayers, God (a) (a little before the wars began) warned by an Oracle, all the Christians

(a) *Enst. hist. Eccle. lib. 3. c. 5.* It is probable, that this Oracle was that voice, (Migremus hinc) which with an earthquake was heard by night in the temple, mentioned by Josephus, de bello Judaico li. 7. cap. 18, Mat. 24. 36.

Christians in Jerusalem to depart thence and to go to Pella, a little town beyond Jordan: and so to escape the wrath of God, that should fall upon the city and Nation. If then a Christian should not, without grief of heart, fly for the safety of his life on the Lords day, with what joy or comfort can a true Christian neglect the holy exercises of Gods worship in the Church, to spend the greatest part of the Lords day, in prophane and carnall sports, or servile labour; and seeing the destruction of Jerusalem was both a type and an assurance of the destruction of the world: who seeth it, but that the holy Sabbath must continue till the very end of the world?

5. Because that all the ceremoniall Law was joynted to the Jews onely, & not the Gentiles: that this Commandement of the holy Sabbath, (as Matrimony) was instituted of God, in the state of innocency, when there was but one state for all men; and therefore joynted to the Gentiles as well as to the Jews. So that all Magistrates and Housholders were commanded to *constrain* Strangers, Isa. 56: 6. (as well as their own subjects, and Family) to observe the holy Sabbath, appears by the fourth Commandement, and practice of Nehemiah. Nehem. 13: 11, &c. All these ceremonies were a *partition wall* to separate Jews & Gentiles: Ephes. 2: 14. But seeing the Gentiles are bound to keep this Commandement as well as the Jews, it is evident that it is no Jewish ceremony. And seeing the same authority is for the Sabbath, that is for marriage, a

man

man may as well say, that marriage is but a ceremoniall Law, as the Sabbath. And remember that where marriage is tearmed but once the covenant of God, Prov. 2: 27. Matt. 19: 6, 8. because instituted by God in the beginning: So the Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by God in the beginning, both of Time, state, and perpetuity therefore not ceremoniall.

6. The (a) corruption of our nature found the manifest opposition of wicked men, & in the secret unwillingnesse of good to sanctifie sincerely the Sabbath, Rom. 7: 14. sufficiently demonstrateth, that the commandement of the Sabbath is Spirituall and Morall.

7. Because that as God by a *perpetuall Decree* made the Sun, the Moon, and other Lights in the firmament of Heaven, not onely to divide the *day from the night*, but also to be for (b) *Signes* and for (c) *Seasons*, and for (d) *dayes* and for *years*: Gen. 1: 14. Job. 9: 9. & 38: 31. Amos 8: 4. so he ordained in the *Church* on earth, the Sabbath to be not onely the *appointed season*, for his solemn worship: but also the perpetuall *measure of time*: So that as 7 dayes make a *week*, foure weeks a *moneth*, twelve *moneths* a *year*: so (f) *seven years* make a *Sabbath of years*.

(a) *Nisimur in vestitum*, Horat. (b) To distinguish two Spring & Harvest, Summer & Winter, & to foretell Judgements to come. (c) *Moadim* sig. Sacred times appointed for Gods holy worship, having speciall significations & promises. (d) One of the seven dayes of the week from the other. (e) Solar. Sabbatharis & Jubile. Exod. 12, 13. (f) *Index Chr. Apud Ann. Mundi 1998.*



even Sabbath of years a Jubile, or 80 Jubilees, or 4000 years, or after *Ezechiel* 4000 Cubits, the whole time of the *Old Testament*, till Christ by his Baptisme and Preaching, began the state of the *New Testament*. Neither can I here passe over without admiration, how the Sacrament of Circumcision continued in the Church 39 Jubilees, from Abraham, to whom it was first given, unto the Baptisme of Christ in Jordan: which was just so many Jubilees (after *Bucholcerus* accompt) as the world had continued before from Adam, to the birth of Abraham, Moses began his Ministry at the 80 year of his age. Christ enters upon his office in the eighty Jubile of the worlds age. Joseph was thirty years old, when he began to rule over Egypt, *Gen.* 41: 46. and the Levites began to serve in the Tabernacle at thirty years old: so Christ likewise, to answer these figures began his ministry in the thirtieth Jubile of Moses; and when he began to be thirty years of age, *Luke* 3. in the midst of Daniels last week: and so (continuing his Ministry on earth three years and a half) finished our redemption, and Daniels period, by his innocent death upon the Crosse. The most of all the great Alterations, and strange Accidents, which fel out in the Church, came to passe either in a Sabbaticall year, or in a year of Jubile. For example.

The seventy (a) weeks of Daniel beginning the

(a) After Mr. Robert Pont his computation. Treatise of the last decaying age of the world, published Ann. Dom. 1660. Robert Pont. Treatise of the last age, p. 17.

the first year of Cyrus, & the 3439 year of the world, contain so many yeares, as the world did weeks of years unto that time: and so many weeks of years as the world had lasted Jubilees. Daniels seventy weeks of years contained four hundred and 90 single years; the world before that time 490 weeks or Sabbaths of years. Daniels period 70 weeks, the worlds seventy Jubilees: So that to comfort the Church for their seventy years captivity, which they had now according to *Jeremies* Prophecy Jer. 25: 11, 12. endured in *Babylon* Gabriel tells Daniel, that at the end of 70 weeks or Sabbaths of years, that is, 70 times 7. years or 490 years, their eternall redemption from he should be effected by the death of Christ, as sure as they were now redeemed from the captivity of *Babylon*. This period of Daniel, containing 70 Sabbaths, or ten Jubilees of years, began at the first liberty, granted the Jewes by Cyrus, in the first year of his reign over the *Babylonians* mentioned *Hezec.* 1. 1. and ends justly at the time that Christ died upon the crosse: From the death of Christ, or the last end of Daniels weeks, to the seventy and one year of Christ, the world is measured by seven seals *Rev.* 5: 1. or seven Sabbaths of years, making one compleat Jubilee. From the end of those seals, the world is measured to the end by seven trumpets; *Rev.* 8: 2 and 9: 7, each containing 245. years (a) (as some conjecture about 440 years. Hence, the truth will appear Enoch the seventh from Adam; having lived so many

(a) Napier on the Revel. Proposition 6, 8, 9. & his resolution

many years, as there are dayes in the year, 365, was translated of God in a Sabbaticall year. Moses the seventh from Abraham, as another Enoch, is buried of God, (a) but born in a Sabbaticall year of the world, 2373 & in the 777 year since the flood after (b) Brouthons computation, is saved, as a new Noah in a reed Ark, and giveth a Builder of the Church; so long as Noah was building the Ark, 120 years. The promise was made to Abraham in a Sabbaticall year, being the 2023 of the World. The sixth year of Joshuah, being 2500 years from the Creation of the world, wherein the land was possessed, and divided among the Children of Israel, was a Sabbaticall year, and the (c) 50 Jubilee from the Creation of the world. At this year Moses begins his Jubilee, by which (as with a chain of thirtie links) he tyeth the parting of Canaans possession to the Israelites by Joshuah; to the opening of the Kingdome of Heaven to all beleevers by Jesus. And so carryeth the Church of the Jews by a (d) joyfull stream of Jubilees from the Type to the substance from Canaan to Heaven, from Joshuah to Jesus; for Christ at the end of Moses thirtie Jubilees, and the beginning of the 20 year of his age at his Baptisme openeth heaven,

(a) Pont of the last age of the world, p. 12. Buchol. 2. Index Chr. (b) Broug. consent. A. M. 1430. Deut. 34. Pont, ibid. & Scaliger. Buchol. (c) Pont. pag. 21. Buch. Chron. apud A. M. 2500. (d) Jubilee some derive of Trumpets of Rams horns, wherewith the Jubilee was sounded, others from Juba, a stream, because they carry us to the death of Christ, the author of our eternall rest & joy. Isa. 61. Luk. 4.

ven, and gives the clearest vision of the blessed Trinity, that was seen since the world began. And by the silver trumpet of his Gospell, proclaiming according to the Prophecie of Esay: eternal Redemption to all that repent, and beleeve in him.

And the year of our Saviour Christs birth being the 3948 of the world, was at the end of Sabbaticall yeare; and the (a) 564. *Septenary* of the World. Moses maketh the common age of all men, to be ten times seven. Psalme 90. and every seventh year commonly produceth some notable (b) change or accident in mans life: And no wonder, for as *Hippocrates* affirmeth, that a child in his mothers womb, on the seventh day of his conception, hath all his members finished, and from that day groweth to the perfection of birth: which is alwayes either the ninth, or seventh moneth. At seven years old, the child casteth his teeth, and receives new. And every seventh year after, there is some alteration or change in Mans life, especially at nine times seven, the *Climactericke* year, which by experience is found to have been fatal to many of those learned (c) men, who have been the chiefeft lights of the World. And if they escaped that year, yet most

(a) Pont of the last decaying age of the world pag. 12. 13.  
21. (b) *Experitum est in plerisque omnibus 63 annis cum periculo & clade aliqua venire, aut corporis morbiq; gravioris, aut vita interitus, aut animi agriundinis, Agellius l. 1. 15. c. 7.*  
*Aug. in Ep. ad Cajum nepotem exultat, se 63 annis communi- nem seniorum omnium 63 evasisse Bodin. de Repub. lib. 4. c. 2.*  
(c) *Aristotele, Cicero, Bernar de, Boetice, Erasmm, Luther, Melancthon, Scurmius.*

less of them have departed this life in a *septenary*.  
 . And *Lamech* dyed in the year of his life, 777.  
 . *Methusalem*, the longest liver of the sons of men,  
 . dyed when he began to enter his nine hundreth  
 . and 70 year. *Abraham* dyed, when he had lived,  
 . times 7 years. *Jacob* when he had lived, 21  
 . times 7 years, *David* after he had lived 12 times  
 . 7 years. So did *Galen*, so did *Petrarch*, who (as  
 . *Bodin* noteth) dyed on the same day of the year  
 . as he was born: so did the *Maiden Queen* (a)  
 . *Elizabeth*, of blessed and never-dying memory,  
 . who came into this world the Eve of the Nati-  
 . vity of the blessed *Virgin Mary*: and went out of  
 . this World on the Eve of the Annunciation of  
 . the *Virgin Mary*. *Hippocrates* dyed in his 15 *septena-*  
 . *ry*. *Hirone*, and *Isocrates*, in their 13. *Plini*, *Bar-*  
 . *rois*, & *Cæsar*, in their 8 *septenary*. And *Iohannes*  
 . *Castellus temporibus*, who lived 361 years, dyed in  
 . the 53 *septenary* of his life. The like might be  
 . observed of innumerable others. And indeed, the  
 . whole life of a man is measured by the Sabbath:  
 . how (a) many years soever a man liveth here,  
 . yet his life is but a life of seven dayes multiplyed:  
 . that in the number of 7 there is a mysticall  
 . perfection, which our understandig cannot  
 . attain unto.

All which Divine disposition of admirable  
 things, so oft by sevens, call upon us to a con-  
 stant meditation of the blessed Seventh day  
 Sabbath

(a) She was, she is, what can there more be said? in  
 with the first; in heaven the second Maid. (b) *Climax*  
*virarum fere septenariis. aut novenariis: Fæminarum vero*  
*maris definitur, Bodin. de Repub. lib. 4. cap. 2.*

Sabbath, in knowing and worshipping G O D in this life : that so, from Sabbath to Sabbath, we may be translated to the eternall glorious Sabbath of rest and blisse, in the life to come.

By the consideration whereof, any man that looketh into the holy History, may easily perceive that the whole course of the world is drawn, and guided by a certain chain of Gods providence disposing all things in number, measure, (b) and weight : All times are therefore measured by the Sabbath; so that time and the Sabbath can never be separated : And the *Angell* swears, Rev. 10: 6 that this *measuring of time* shall continue, till that time shall be no more : And as the Sabbath hath his first institution in the *first Book* of the Scriptures, Gen. 2: 3. so hath it his confirmation in the *last* : Rev. 1: 10. and as this Book doth authorize this day, so this day graceth the Book : in that the matter thereof was revealed upon so holy a day, the Lords revelation upon the Lords Day. As well therefore may they pull the Sun, Moon and Stars out of the Heavens, as abolish the Holy Sabbath (Times Mete-rod) out of the Church seeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the firmament) for the distinction of times.

3. Because that the whole Church by an universal

(a) *H. Wolph. proem. Cbro. Tempus est rerum mundanarum duratio extrinsecus observata, H. Wolph. Chi. cap. 1. Tempus cum mundo cepit, & una desitutum est. ib. Si quid horum talium die per orbem frequentat Ecclesia. Nam hoc quin ita faciendum sit disputare, insolentissima insania est. Aug. Epist. 118, ad Jan. Synod. Col. par. 9. cap. 9. Ignat. ad Magnes.*

8. Because that the whole Church by an universal consent, ever since the Apostles time, have still held the commandement of the sabbath, to be the morall and perpetuall Law of God, and the keeping of the sabbath on the first day of the week, to be the institution of Christ and his Apostles.

The Synode, called *Synodus Colonienfis*, saith, that the Lords Day hath been famous in the Church ever since the Apostles time, *Ignatius* Bishop of *Antioch*, living in *S. Iohns* time, saith, *Let every one that loveth Christ, keep holy the Lords Day, renowned by his Resurrection, (a) which is the Queen of dayes, in which death is overcome, and life is sprung up in Christ. Iustin. Martyr*, who lived not long after him, sheweth, how the Christians kept their Sabbath on the Lords Day, as we do. (b) *Origen*, who lived about 180 years after Christ, shews the reason why the Sabbath is translated to the Lords Day. (c) *Augustine* saith, That the Lords Day was declared unto the Church by the Resurrection of the Lord upon that day. *Et ex illo cepit habere firmitatem suam*, and by Christ it was first ordained to be kept holy. And in another place (d), that the Apostles appointed the Lords Day to be kept with all religious solemnitie, because that upon that Day our Redeemer rose from the

L dead,

(a) *Apolog.* 1. (b) *Origen. Homilia* 7. *super Exod.* 1. (c) *Epist. ad Jan.* 119. c. 13. & *ad Cassul. Epist.* 86. *August. de temp.* 251. (d) *Aug. de temp. serm.* 251, & 154 *Cont. Const.* 8. *Wolphius Chr. l. 1. cap.* 10. *Muss. Bipont. postil. Dom.* 18. *Math.* 27. 52. *Godoman. Annal. Ann. Mar.* 2515.

dead, which also is therefore called the Lords day. As therefore David said of the citie of God, Ps. 87. 3. so may I say of the Lords Day, *Glorious things are spoken of the Day of the Lord*: for it was the Birth-day of the world, the first day wherein all creatures began to have being. In it, Light was drawn out of darknesse. In it, the Law was given on mount Sinai. In it, the Lord rose from death to life. In it, the Saints came out of their graves, assuring that on it Christians should rise to newnesse of life. In it, the Holy Ghost descended upon the Apostles. And it is very probable that on the seventh Day, when the seven Trumpets have blown, the cursed Jericho of this world shall fall, Josh. 6: 13. and our true Jesus shall give us the promised possession of the heavenly Canaan. Rev. 10: 7.

He that would see the uniform consent of Antiquitie, and practice of the Primitive Church at this point, let him read (a) *Eusebius Ecclesiastica history. Lib. 4. c. 23. Tertullian lib. de Idololatria c. 14. Chrys. Serm. 5. de resurrectione. Constitut. Apost. lib. 7. cap. 37. Cyrill. in Iohan. lib. 12. cap. 58.* Of this Judgement are all the sound new writers. See Fox on the Rev. 1. 10. Bucer. in Matth. 12: 11. Gualth. in Malach. 3. Hom. 29. Fulke on the Rhemists Test. Rev. 1. 10. Chem. Exam. Con. Trid. par. 4. De diebus Festis, Wolshe. Chronol. lib. 2. cap. 1. (b) *Armin. Thes. in Exo-*

pracep. 46:

(a) *Aug. ad Casul Ephes. 85 ad Jan. 119. c. 19. Aug. de serm. 151, & 154. & Con. 6. Constant. can. 8. (b) Non dubitamus quin varie apud Christi. nris Sabbatum violatum non abstineat ab iis que aliis diebus licita sunt. Armin. Junius praef. Gen. 23.*



præcept, and innumerable others. Learned Iunius shall speak for all: *Quamobrem cum Dies Dominicus*, &c. Wherefore seeing the Lords Day is both by the fact of Christ, (viz. his Resurrection; and often appearing to his Disciples upon that day,) by the example and institution of the Apostles, and by the continuall practice of the Ancient Church and by the testimony of the Scripture, observed, and substituted into the place of the Jewish Sabbath; inepte faciunt, they do foolishly, who say that the observation of the Lords day is of tradition, and not from the Scripture; that by this meanes they might establish the traditions of men. And again. The cause of this change is the resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed into the place of the memory of the creation. Non humana traditione, sed Christi ipsius observatione & instituto. Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every eighth day after, unto his ascension into heaven, did appear unto his Disciples, and came unto their assemblies.

9. Because that the Lord himself expoundeth the end of the Sabbath to be a (a) signe and document for ever, betwixt him and his people, that he is Iehovah by whom they are sanctified? Exod. 31: 13, 14. &c. Eze. 20: 12. 20. Ezech. 46: 1, 2, 3, &c. Exod. 35: 2. & therefore must one of them be worshipped: & upon the pain of

L 2

death

(a) Armin. disput. Theol. in præcept. 4. Thef. 14.

death, chargeth his people for ever to keep this memoriall unviolated. But this end is morall and perpetuall: Therefore the Sabbath is morall and perpetual. What God hath perpetually sanctified, let no man ever presume to make common or profane. Acts 10: 15. Upon this ground it is, that the Commandement rearmes this day, the Sabbath of the Lord by God. Isa. 58: 13. And God himself calls it, his holy day. And upon the same ground likewise, the old Testament consecrated all their Sabbaths and holy dayes, to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is grosse idolatry. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour. So both Levit. 23: 3, 37, 38, &c. and Ezech. 20: 20. Nehem. 9: 14. the Sabbath is put for the whole worship of God. And our Saviour teacheth, that we must worship the Lord God onely, Matth. 4. and therefore keep a Sabbath to the onely honour of God. The holy Ghost notes it as one of Jeroboams greatest sins: That he ordained a feast from the device of his own heart, 1 King. 12: 33. And God threatneth to visit Israel for keeping the dayes of Baalim: that is, of Lords, as Papists do of Saints. Hos. 2: 13. and saith, that such forge him. And so indeed none are lesse carefull in keeping the Lords Sabbath, than they who are most superstitious observers of mens holy dayes. (a) The Church of Rome therefore commits grosse idolatry.

First

(a) Reade H. Wolphius Chr. de Tem. lib. 2. cap. 4. p. 118 & 7. p. 104. &c.

First, in taking upon her to ordain Sabbaths which belongs onely unto the Lord of the Sabbath to do.

Secondly, in dedicating those holy dayes to the honour of Creatures, which in effect is to make them sanctifying gods.

Thirdly, in tying to those dayes, Gods worship, prayers, fasting, and merits.

Fourthly, in exacting on these dayes of mens invention, a greater measure of solemnity and sanctification, then upon the Lords Day; which is Gods commandement: which in effect is to prefer Antichrist before Christ. Our Church hath justly abolished all superstitious and idolatrous feasts, and onely retains a few holy-dayes to the honour of God alone, and easing of servants, Deut. 5: 14. though long custome forceth to use the old names, for civill distinction: As Luke used the prophane names of *Passter* and *Pol-lux*, Acts 28: 11. and Christians of *Fortunatus*, 1. Cor. 16: 17. *Mercurius* Rom. 16: 14. and *Ierns*, of *Mardocheus day*. 2 Mac. 15: 37.

10. Lastly, the examples of Gods judgements on sabbath-breakers, may sufficiently seal unto them, whole hearts are not seared, how wrathfully Almighty God is displeased with them, who are willfull prophaners of the Lords Day.

The Lord (who is otherwise the God of mercy, commanded Moses to stone to death the man who [of a presumptuous minde] would openly go to gather sticks on the Sabbath day, Num. 15: 23. The fact was small. True: but his sin was the

greater, that (for so small an occasion) would presume to break so great a commandment.

*Nicanor* offering to fight against the Jewes on the Sabbath Day, was slain himself, and 35000 of his men, 1 Mac. 8: 27, 28.

(a) A husband-men griending corn upon the Lords Day, had his meal burnt to ashes.

Another carrying corn on this day, had his barn, and all his corn therein, burnt with fire from heaven the next night after.

Also a certain Noble man (prophaning the Sabbath usually in hunting) had a child by his wife with a head like a dog, and with ears and chops, crying like a hound.

A covetous Flax-wife at Kinstat in France, Anno 1559, using with her maides to work at her trade on the Lords day, it seemed unto them, that fire issued out of the flax, but did no harm: the next Sabbath, it took fire indeed, but was quickly quenched: but not taking warning by this, the third Sunday after, it took fire again, burnt the house, and so scorched the wretched woman, with two of her children, that they dyed the next day: but (through Gods mercy) a child in the cradle was taken out of the fire alive and unburnt. (b) On the 13 of Jan. Ann. Dom. 1582. being the Lords Day, the Scaffolds fell in Paris Garden, under the people, at a Bear-baiting, so that eight were suddenly slain, innumerable hurt and maimed.

(a) *Cant. Mag. del. 12. cap. 6. Disp. de tempore, ferm. 1. 17. Tho. Cant. l. 2. de apib. Temp. admir. vindict. div. Thea hist. Johan. Fin. l. 3. de Miraculis.* (b) *Stowes Abridgment. Anno 1582. Discite jam moniti Dominum non temnere Christum.*

med. A warning to such, who take more pleasure on the Lords day to be in a Theater beholding carnall sports, then to be in the Church, serving God with the spirituall works of Piety.

Any fearefull examples of Gods judgements by fire, have in our dayes been shewed upon divers towns, where the prophanation of the Lords Day hath been openly countenanced.

*Stratfort upon Avon* was twice on the same day twelve-moneth (being the Lords day) almost consumed with fire: chiefly for prophaning the Lords Sabbaths; & for contemning his Word in the mouth of his faithfull Ministers.

*Tevorton in Devonshire*; (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preacher, that God would bring some heavy Judgement on the Town, for their horrible prophanation of the Lords Day, occasioned chiefly, by their Market on the day following. Not long after his death, on the third of *April*, *Anno Dom.* 1598. God (in lesse then half an houre) consumed with a sudden and fearfull fire, the whole Town, except only the Church, the Court-house, & the Almes-houses, or a few poor peoples dwelling, where a man might have seen 400 dwelling houses all at once on fire, and above fiftie persons consumed with the flame. (\*) And now again, since the former

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edition

(\*) Whilest the Preachers cryed in the Church prophannesse, prophannesse, Gain would not suffer them to hear: therefore when they cryed fire, fire, in the streete, God would not suffer any to help.

edition of this book, on the first *August Anno* 1612. (14 years since the former fire) the whole Town was again fired, and consumed, except some thirtie houses of poor people, with the School-house, and Almes-houses. They are blind, who see not in this the anger of God. God grant them grace, when it is next built, to change their Market-day, and to remove all occasions of prophaning the Lords Day. Let other Towns remember the Tower of *Siloe*, *Lu' 13: 4.* and take warning by their neighbours chastisements; fear Gods threatnings, *Ierem. 17: 7.* and beleeve Gods Prophets, if they will prosper, *1 Chron. 20: 20.*

Many other examples of Gods judgements might be alleadged, but if these are not sufficient to terrifie thy heart from the wilfull prophanation of the Lords day, proceed in thy prophanation: it may be the Lord will make thee the next example, to teach others to keep his Sabbath better.

He punisheth some in this life, to signifie how he will plague all wilfull transgressours of his Sabbaths at the last day.

Thus we have proved, that the commandment of the Sabbath is Morall, and that the change of it from the Seventh, to the first day of the week, was instituted by the authoritie of Christ, and of his Apostles. But as in promulgating of the Law, divers ceremonies peculiar to the Jews, were annexed, the rather to bind that people to the more carefull performance thereof, as to the first commandment, their deliverance from Egypt, shadowing their redemption from Hell:

Hell: to the fifth commandment, length of dayes in Canaan, typing eternall life in Heaven: to the sixt commandment, abstinence from blood and things strangled, figuring the care to abstain from all kinde of Murther; and to the whole Law, the ceremony of *Parchement-lace*, putting them in minde to keep within the limits of the Law. Num. 25: 38. So likewise to the fourth commandment were added some Ceremonies, which peculiarly belonged to the *Jews*, and no other people: as first, the *double Sacrifice* Num. 18: 9, 10. appointed for them on the Sabbath Day, shadowing how God will be served on the sabbath, with greater obedience than on the week dayes. Secondly, the *rigid, and strict ceasing from making of Fire*, Exod. 35: 13. *dressing of meat*, Exod. 16: 23. and all bodily labour, both *remembring* them of their full deliverance by Moses Deut 5: 5. conduct from the fiery Furnace, and slavery of Egypt, upon *that day (a)* as also shadding unto them the eternall redemption of their Souls from hell, by the death of Christ. Thirdly, the keeping of the Sabbath upon the precise seventh day, in order of the creation: shadowing to the *Jews*, that Christ by his death, and resting on their sabbath, in the Grave, should bring them rest and ease, from the burthen and yoke of the Legall ceremonies, *which neither they nor*

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their

(a) It was the Sabbath day, on which Moses, & the children of Israel sang to God, when Pharaoh and his Hosts were drowned in the Sea, Exod. 15. See Trem. & Jun. notes on Deut. 5: 15, and on Exod. 12: 15.



their Fathers were able to bear. Acts 19: 16.  
Coloss. 2: 16, 17.

And howsoever in paradise before mans fall, the keeping of the Sabbath on the seventh day of the creation, was not a ceremony, but an Argument of perfection: yet after the Fall, it became ceremoniall and subject to change in respect of the restoration by Christ; as Mans life before the fall, being immortall; became afterwards mortall: and nakednesse being an ornament before, became afterwards a shame: and Marriage became a type of the *Mysticall union* betwixt Christ and his Church; Ephes. 3. And to fulfill the Ceremonies (added for the Jews sake unto the Sabbath) Christ at his Death rested in the grave all the Jewish Sabbath Day; and by that rest, fulfilled all these ceremoniall necessities. Now, as the ceasing of ceremonies annexed to the 1, 5. and 6. Commandements, and to Marriage, did not abolish those commandements, and Marriage; nor cause them to cease from being the perpetuall Rules of Gods worship, and mans righteousness; no more did the abrogating of the Ceremonies annexed to the Sabbath, abolish the moralitie of the commandement of the Sabbath; so that though the ceremonies be abolished, by the accessse of the Substance; & the shadow overshadowed by the Body; (which is Christ) yet the holy rest (which was commanded and kept, before either the Jews were a people, or those ceremonies annexed to the Sabbath) still continued as Gods perpetuall law, whereby all the posterity



tie of Adam are bound to rest from their ordinary business, that they may wholly spend every seventh day in the solemn worship, and onely service of God their creator and redeemer; but in the substance of the fourth commandment, there is not found one word of any ceremony.

The chief objections against the morality of the Sabbath, are three.

1. That of Paul to the Galatians, Gal. 4: 10. *Ye observe days, and moneths, and times, and years, &c.* But there the Apostle condemnes not the morall Sabbath (which we call the Lords Day, and which he himself ordained according to Christs commandment in the same churches of Galatia and Corinth 1 Cor. 16: 1. and 14: 37. and kept himself in other churches, Acts 20: 7.) but he speaks of the Jewish dayes, and times, and years, and the keeping of the Sabbath on the seventh Day from the creation, which he tearmeth *shadows of things to come*, Col. 2: 17. abolished now by Christ the body; and in the Law are called sabbaths, but distinguished from the morall sabbath. Levit 23: 37, 38.

2. That of Paul to the Colossians: *Let no man therefore comdemn you in meat and drink, or in respect of any holy day, or of the new moon, or of the sabbath dayes.* Col. 2: 16 But here the Apostle meaneth the Jewish ceremoniall sabbaths, not the Christian Lords Day, as before.

3. That of the same Apostle to the Romanes, *This man esteemeth one day above another day; another counteth every day alike, &c.* Rom.

But S. Paul makes no such account : for the question there is not between Jew and Gentiles , but between the stronger and weaker Christians ; Rom. 15 : 1. The stronger esteemed one day above another , as appears in that there was a day both commanded and received in the Church , every where known and honoured by the name of the Lords day. And therefore Paul saith here , that he that observed this Day , observed it unto the Lord. The observation whereof , because of the change of the Jewish seventh day , some weak Christians (as many now-adayes) thought not so necessary : so that if men (because the Jewish day is abrogated) will not honour and keep holy the Lords Day , but count it like other dayes : it is an argument (saith the Apostle of their weaknesse , whose infirmity must be born , till they have time to be further instructed and perswaded. Other objections are frivolous , and not worth the answering.

*The true manner of keeping holy the Lords Day.*

**N**OW the sanctifying of the Sabbath consists in two things. First , in resting from all servile and common businesse , pertaining to our naturall life. Secondly , in consecrating that rest wholly to the service of God , and the use of those holy means , which belong to our spirituall life.

*For the first.*

1. The servile and common works , from which we are to cease , are generally all civill works from the least to the greatest.

*More*

*More particularly.*

First, from all the workes of our calling, though it were *reaping in the time of harvest*. Exod. 31: 20, 30. Exod. 31: 13, 14, 15. &c. Exod. 34: 21.

Secondly, from carrying burthens, as Carriers do: or ridings abroad for profit, or for pleasure: God hath commanded that the beasts should rest on the Sabbath Day, because all occasion of traveling or labouring with them should be cut off from man. GOD gives them that Day a rest, and he that without necessity, deprives them of their rest on the Lords Day, the *groanes* of the poor tyred beasts, shall, in the day of the Lord, rise up in *iudgment* against him. Likewise such as spend the greatest part of this day in trimming, painting and pampering of themselves, like *Iezabels*, doing the devils work upon Gods Day. Nehe. 13: 39. Jer. 17: 21, 22, 27. Deut. 5: 14. Rom. 8: 22. Deut. 24: 4. 1 Cor. 9: 9.

Thirdly, from keeping of Faires or Markets, Nehe. 10: 15, 16, 17. which for the most part God punisheth with pestilence, fire, and strange floods.

Fourthly, from studying any Books or Science, but the holy Scriptures, and Divinity. For our study must be to be ravished in spirit upon the Lords Day. In a word, thou must on that day cease in thy calling to do thy work; that the Lord by his calling, may do his work in thee. For whatsoever is gotten by common working on this day,

day, shall never be blessed of the Lord: but it will prove like Achans gold, which being got contrary to the Lords commandement, brought the fire of Gods curse upon all the rest which he had lawfully gotten. And if Christ scourged them out as thieves, who bought and sold in his Temple, (which was but a ceremony shortly to be abrogated: is it to be thought, that he will ever suffer those to escape unpunished, who (contrary to his commandement) buy and sell on the sabbath Day, which is his perpetuall Law? Christ calleth such, sacrilegious Thieves; and as well may they steal the communion cup from the Lords Table, as steal from God the chiefest part of the Lords Day, to consume it in their own lusts. Such shall one day find the Judgements of God heavier then the opinions of man.

Fifthly, from all recreations, and sports, which at other times are lawfull: Isa. 58: 13, 14. for if lawfull works be forbidden on this day, much more lawfull sports, which do more steal away our affection from the contemplation of heavenly things, then any bodily work or labour. Neither can there be unto any man (that *delighteth* in the Lord, Psa. 37. any greater *delight or recreation*, than the sanctifying of the Lords Day. For can there be any greater joy for a person condemned, than to come to his Princes house to have his pardon sealed? For one that is deadly sick, to come to a Physician that can cure him? Or for a prodigall child, that fed on husks with the Swine, to be admitted to eat the Bread of Life

at his Fathers Table: Or for him who fears for  
sin the tydings of death, to come to hear from  
God the assurance of eternall life? If thou wilt  
allow thy self, or thy servant recreation; allow it in  
the six dayes which are thine: not on the Lords  
Day, which is neither thine nor theirs. No bodily  
recreation therefore is to be used on this day: but  
so far as it may help the soul to do more cheer-  
fully the service of the Lord. Ephes. 5: 18, 19.

Sixthly, from grosse feeding, liberall drinking of  
wine, too strong drink, which may make us ei-  
ther drowzy, or unapt to serve God with our  
hearts and minds. Rom. 2: 11. Deut. 28: 47.

Seventhly, from all talking about worldly  
things, Isa. 58: 15. which hindereth the Sancti-  
fying of the Sabbath, more than working, seeing  
one may work alone, but cannot talk but with  
others.

He that keeps the sabbath onely by resting  
from his ordinary work, keeps it but as a Beast.  
But rest on this day, is so far commanded to Chri-  
stians, as it is an help to sanctification: and laboure  
so far forbidden as it is an impediment to the  
outward and inward worship of God.

If then those recreations, which are lawfull  
at other times, are on the sabbath not allowed,  
much more those that are altogether at all times  
unlawfull. Who without mourning can indure  
to see Christians keep the Lords Day, as if they  
celebrated a feast rather to Bacchus, then to the  
honour of the Lord Jesus, the Saviour and Re-  
deemer of the World? For having served God  
but

but an houre in outward shew, they spend the rest of the Lords Day, in *sitting down to eat and drink, and rise up to play*; 1 Cor 10: 7. First, balasting their bellies with eating and drinking, and then feeding their lusts with *playing and dancing*. Exod. 31: 7, 18, 19. Against which prophanation, all holy Divines, both old and new, have in their times most bitterly inveighed. In so much, that Augustine affirmeth, that *it was better to plough than to dance upon the Sabbath Day*.

Now in the Name of Almighty God (who rested, having created Heaven and Earth: ) and of his eternall Son Iesus, and Redeemer of his Church, who shall shortly come, on the dreadfull day of Doom, to judge all men according to the obedience which they have shewed to his commandements; Acts 17: 31. Rom. 2: 12. &c. 2 Thes. 1: 8. &c. I require thee who readeest these words, as thou wilt answer before the face of Christ, and all his holy Angels at that day, that thou better weigh and consider, whether Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chesseplaying, Bowling, Shooting, Bear baiting, Carowing, Tipling, and such other fooleries of Robin-hood, Moricedances, Wakes, and May-games, be exercises that God will blesse and allow on the Sabbath Day. And seeing that no action ought to be done that day, but such as whereby we either blesse God, or look to receive a blessing from God: how darest thou do those things on that blessed day, on which thou darest not to pray to God to bestow a blessing on

it to thy use? Hear this, and tremble at this, O prophane youth of prophane age!

O heart all frozen, and void of the feeling of the grace of God! that having every day in six, every hour in every day, every minute in every hour, so tasted the sweet mercy of thy God in Christ, without which thou hadst perished every moment! Yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters service that one day of the week, which he had reserved for his own-praise and worship: Let men, in defence of their prophaneness, object what they will, and answer what the devill puts in their mounthes; yet I would wish them to remember, that seeing it is an ancient tradition in the Church, that the Lords *second comming* shall be upon the *Lords Day* (a), how little joy they should have, to be overtaken in those carnall sports, to please themselves: when their Master should find them in spirituall Exercises, serving him. The prophane wretch would then wish rather to be taken kneeling at prayers in the Church, then skipping like a Goat in a dance. If this cannot move, yet I would wish our impure Gallants to remember, that whilest they thus dance on the Lords Day, (contrary to the Lords commandment) they do but dance about the pits brink? and they know not which of them shall first fall therein. Whereunto being once falln, without repentance, no greatnesse can exempt them from the vengeance of that great GOD, whose commandment

(contrary

(a) *Lactan. l. 7. c. 2.*

(contrary to their knowledge and conscience) they do thus presumptuously transgresse. If then Gods commandments cannot deterre thee, nor Gods Word advise thee: I say no more, but what S. John said before me, Rev. 12: 11. *He which is filthy, let him be filthy still.* (a)

*For the second.*

2. The consecration of the sabbaths rest consists in performing three sorts of duties: First, before; Secondly, at; Thirdly, after the Publike exercises of the Church.

The duties to be performed before the publike exercises, are;

1. To give over working betimes on the Eve, that thy body may be the more refreshed, and thy mind the better fitted to sanctifie the Sabbath on the next day. For want of this preparation, thy self and thy servants being tyred with labour, and watching the night before, are so heavy, that when you should be serving God, and *hearing what his spirit saith unto his Church*, Rev. 2: & 3. for your souls instruction: you cannot hold up your heads for sleeping: to the dishonour of God, the offence of the Church, and the shame of your selves: therefore the Lord commands us not onely to keep Holy: but also to remember aforehand the sabbath day, to keep it holy, by preparing our hearts, and removing all businesse that might hinder us *to consecrate it as a glorious Day unto the Lord*. Isa. 56: 2, &c. & 58: 13, &c. Therefore

whereas

(a) This was the last and heaviest curse that S. John wished spirituall Babylon.



whereas the Lord in other commandements, doth but either bid or forbid: he doth both in this commandement; and that with a special *memorandum*; As if a Master should charge his servant to look well unto ten things of great trust; but to have a more special care to remember one of these ten for divers weightie reasons, should not a faithful servant that loves his Master, shew more special care unto that thing above all other businesses? Thus Moses taught the people overnight to remember the Sabbaths, *Exod. 16: 23, &c.* and it was an holy custome among our fore-fathers, when at the ringing to Prayer on the eve before, the Husbandman would give over his labour in the Field: and the Trades-man, his work in the Shop, and go to Evening Prayer in the Church, to prepare their souls; that their minds might more cheerfully attend Gods worship on the Sabbath Day.

2. To possesse that night *thy vessell in Holinesse & honour*: that thou mayest present thy soul more purely in the sight of God, the next morning. *Exod. 20: 24. 1 Cor. 7: 3. Gen. 35: 2. 1. Thes. 4: 4. 1 Sam. 21: 5.*

3. To rise up early in the Morning on the Sabbath Day. Be carefull therefore to rise sooner on this day, then on other dayes: by how much the service of God is to be preferred before all earthly businesses. For there is no *Master* to serve so good as God; and in the end, no work shall be better rewarded than his service. *Exod. 19: 16. Psal. 9: 12. Eccles. 4: 17.*

4. When

4. When thou art up, consider with thy self what an impure sinner thou art, and into what a holy place thou goest to appear before the most holy God, who seeth thy heart, and hateth all impuritie and hypocrisie. Examine thy self therefore before thou goest to Church, what grievous sins thou hast committed the week past, confess them unto God, and earnestly pray for the pardon and forgiveness of them; and so reconcile thy self with God in Christ. Renew thy vows to walk more conscionably, and pray for an increase of those graces, which thou hast, and a supply of those which thou wantest. But especially pray that thou mayest have grace to hear the Word of God read and preached with profit: and that thou mayest receive the holy Sacrament with comfort (if it be Communion day) that God by his holy Spirit would assist the Preacher, to speak something that may kill thy sin, and comfort thy soul. Col. 4:3. which thou mayest do in this, or the like sort.

*A Morning Prayer for the Sabbath Day.*

**O** Lord most high, O God eternall, all whose works are glorious, and whose thoughts are very deep: there can be no better thing, than to praise thy Name, and to declare thy loving kindness in the morning, on thy holy and blessed Sabbath Day. Psalm 92:1, 2, 3. For it is thy will and Commandement, that we should sanctifie the day in thy service and praise: and in the thankful remembrance, as of the creation of the world by the power of thy Word: so of the redemption of

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Man kind by the death of thy Son. Thine (O Lord) confesse, is greatnesse, and power, and glory, and victory, and praise; for all that is in Heaven and earth is thine. Thine is the kingdome, O Lord, and thou art excellently as head over all. Both riches and honour come of thee, and thou reignest over all, and in thine hand is power and strength: and in thine hand it is to make great, and to give grace unto all. Chro. 25: 11, &c. Now therefore, O my God, I praise thy glorious Name; that whereas I a wretched sinner, having so many wayes provoked thy Majesty to anger and displeasure, thou notwithstanding, of thy favour and goodnesse, passing by my prophaneesse and infirmities) hast vouchsafed to adde this sabbath again unto the number of my dayes. And vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Son (whose glorious Resurrection thy whole Church celebrateth this day) to pardon and forgive me all my sins and misdeeds. Especially, O Lord, (a) cleanse my soul from those filthy sins, with the blood of thy most pure and undefiled Lamb, John 1: 29. which taketh away the sins of the world. And let thy Holy Spirit more and more subdue my corruptions, that I may be renewed after thine own Image, to serve thee in newnesse of life, and holinesse of conversation. And as of thy mercy, thou hast brought me to the beginning of this blessed day: so I beseech thee, make it a day of Reconciliation, betwixt my sinfull soul, and thy Divine Majesty. Give me grace

(a) Here thou mayest confesse whatsoever sin of the last week clogs thy conscience.

grace to make it a day of Repentance unto thee,  
 that thy goodnesse may seal it to be a day of par-  
 don unto me: and that I may remember that the  
 keeping Holy of this day is a commandement  
 which thine own finger hath written: that on  
 this day I may meditate on thy glorious works of  
 our creation and redemption, and learn how to  
 know and to keep all the rest of thy holy Lawe  
 and commandements: And when anon I shall  
 with the rest of the holy Assembly appear before  
 thy presence in thy House, to offer unto thee our  
 Morning sacrifice of praise and Prayer, and to  
 hear what thy Spirit, by the preaching of the  
 Word, shall speak unto thy servant: O let not  
 my sins stand as a Cloud, to stop my prayers from  
 ascending unto thee, or to keep back thy Grace  
 from descending by thy Word into my heart: I  
 know, O Lord, and tremble to think, that the  
 parts of the good seed falls upon bad ground  
 Matt. 13: 1, and Luke 8: 25: O let not my heart  
 be like the *Highway*, which through hardnesse  
 and want of true understanding, receives not the  
 seed; till the evill one cometh, and catcheth it  
 away: nor like to the stony ground, which heareth  
 with joy for a time, but falleth away as soon as  
 persecution ariseth for thy Gospels sake: nor like  
 the *Thorny ground*, which by the cares of the  
 world, and the deceitfulnesse of riches, choketh the  
 word which it heareth, and makes it altogether  
 unfruitfull: but that, like unto the good ground,  
 I may hear the word, with an honest and good  
 heart, understand it, and keep it, and bring forth  
 fruit with patience, in that measure that thou

Wisdom shall think meet for thy glory, and mine everlasting comfort. Open likewise, I beseech thee, O Lord, the *door of utterance*, unto thy faithfull servant, whom thou hast sent unto us, Col. 4:8. *to open our eyes, that we may turn from darkness to light, and from the power of Satan, unto God; that we may receive forgiveness of sins, and inheritance among them which are sanctified, by faith in Christ.* Acts 26:18. And give me grace to submit my self unto his Ministry, as well when he terrifieth me with judgments: as when he comforteth me with thy Mercies; and that I may have him in *singular love for his works sake*; 1 Thel. 5:13. Heb. 13:17. 1 Cor. 11:10. Ephes. 3:10. 1 Pet. 1:12. because he watcheth for my soul, as he that must give an account for the same unto his Master, and give me grace to behave my self in the holy Congregation with comelineffe and reverence, as in thy presence, and in the sight of thy holy Angels. Keep me from drowzineffe and sleeping and from all wandering thoughts, and worldly imaginations: sanctifie my Memory, that it may be apt to receive, and firm to remember those good and profitable Doctrins, which shall be taught unto us out of thy Word: And that, through the assistance of thy holy Spirit, I may put the same lessons in practice, for my direction in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy Name. And that this day, which godlesse and prophane persons spend in their own lusts and pleasures, I (as one of thy obedient Servants) may make my chief delight to

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consecrate it (to thy glory & honour, not doing mine own wayes, nor seeking mine own will, nor speaking a vain word; but that ceasing from the works of Sin, as well as from the works of mine ordinary calling, I may through thy blessing, see in my heart the beginning of that eternall Sabbath, which in unspeakable joy & glory I shall celebrate with thy *Saints and Angels*, Isa. 66. 33. to thy praise and worship in thy heavenly Kingdome for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord Jesus, in that form of Prayer which he hath taught me: *Our Father*, &c.

Having thus in private prepared thine own soul, if thou hast the charge of a family, call all thy household together, read a Chapter, and pray as in the week dayes: but remember so to dispatch these private preparations and duties, as that thou and thy family may be in the Church, before the beginning of Prayers: Else our private exercises are rather an hindrance than a preparation. And as thou (and thy household) do go in all reverence towards the Church, let every one meditate thus with himself.

*Things to be meditated as thou goest to the Church.*

1. **T**Hat thou art going to the Court of the Lord. Psal. 84: 4. and to speak with the great God by prayer, and to hear his Majesty speak unto thee by his Word, and to receive his blessing on thy soul, and thy honest labour, in the six dayes last past.

2. Say with thy self by the way: As the Harp brayeth for the rivers of waters, so panteth my soul.

soul after thee, O God My soul thirsteth for God, even for the living God: when shall I come and appear before the presence of God. Psal. 42: 1, 2. For a day in thy courts is better then a thousand otherwhere: Psal. 84: 10. I had rather be a door-keeper in the House of my God, then to dwell in the Tabernacles of wickednesse. Therefore I will come into thy house in the multitude of thy mercies, and in thy fear wi'll I worship towards thine holy Temple. Psalm 5: 8.

3. As thou entrest into the Church, say, *How fearfull is this place? This is none other but the house of God, this is the gate of Heaven. Surely the Lord is in this place: God is in this people indeed.* Genes. 28: 16, 17. And prostrating with thy face downward, being come to thy place, 1 Cor. 14: 15. say, O Lord, *I have loved the habitation of thy house, and the place where thine honour dwelleth.* Psalm 26: 8. *One thing therefore have I desired of thee, that I will require, even that I may dwell in thy House all the dayes of my life, to behold thy beauty, and to visit thy Temple* Psalm 27: 4. *therefore will I offer in thy Tabernacle sacrifices of joy, I will sing and praise the Lord.* Ps. 27: 6 *Hearken unto my voice, O Lord, when I cry; have mercy also upon me, and hear me.* Ps. 23: 6. *Doubtlesse, kindnesse and mercy shall follow me all the dayes of my life, and I shall remain a long season in the house of the Lord.* And this is that preparation, or looking to our feet, whereto Solomon adviseth us, before we enter into the house of God, Eccl. 4: 27.



*The second sort of duties which are to be performed at the time of the Holy assembly.*

**W**hen Prayers begin, lay aside thine own private meditations: and let thine Heart joyn with the Minister and the whole Church, as being one Body of Christ; 1 Cor. 12:12. and because that God is the God of order, he will have all things to be done in the Church with one heart and accord, Acts. 2: 2, 46, and 4. 32. and the exercises of the Church are common and publike. It is therefore an ignorant pride, for a man to think his own private prayers more effectuell than the publike prayers of the whole Church. Solomon Eccl. 3:1. therefore adviseth a man not to be rash, to utter a thing in the Church before GOD. Pray therefore when the Church prayeth, sing when they sing, and in the action of kneeling standing, sitting, and such indifferent ceremonies (for the avoiding of scandall, the continuance of charity, and in testimony of thine obedience) (a) conform thy self to the manner of the Church wherein thou livest.

Whilest the Preacher is expounding and applying the Word of the Lord, look upon him, for it is a great help to stir up thine attention, and to keep thee from wandering thoughts: *so the eyes of all that were in the Synagogue, are said to be fastned*

(a) Cum Romam venio, jejuno Sabbato, cum his sum in jejuno. Sic & tu, ad quam forte Ecclesiam veneris, ejus morem serena, si cuiquam non vis esse scandalo, nec quenyquam in  
Ambr. Consi. Aug. Ep. ad Ian.



on Christ whilest he preached, and that all the people hanged upon him when they heard him. Luke 4: 20. Luke 19: 48. Remember that thou art there as one of Christs Disciples, to learn the Knowledge of Salvation, by the remission of sins, through the tender mercy of God, Luke 7. vers. 7.

Be not therefore in the School of Christ, like an idle boy in a Grammar-School, that often heareth, but never learneth his lesson; and still goeth to School, but profiteth nothing. Thou hatest it in a child: Christ detesteth it in thee. To the end therefore that thou maist the better profit by hearing, mark

1. The coherence and explication of the Text.
2. The chief summe or scope of the holy Ghost in that Text.
3. The division or parts of the Text.
4. The doctrines: and in every doctrine the proofs, the reasons, and uses thereof.

A method of all others, easiest for the people (being accustomed thereto) to help them to remember the Sermon, and therefore much wished to be put in practice of all faithfull Pastors, who desire to edifie their people in the knowledge of God, and his true Religion.

If the Preachers method be too curious or confused, then labour to remember

1. How many things be taught which thou knewest not before, and be thankfull.
2. What sins be reprov'd, whereof thy conscience tells thee that thou art guilty, and therefore must be amended.

3. What vertues he exhorterh unto, which are not so perfect in thee, and therefore endeavour to practise them with more zeal and diligence.

But in hearing, apply every speech as spoken to thy self, rather by God then by man: and labour not so much to hear the words of the preacher sounding in thine ear, as to feel the operation of the Spirit, working in thy heart. *Isaiah 2:3. Acts 10:33. 1 Cor. 17:25. Gal. 4:14. 1 Thes. 2:13.* Therefore it is said so often, *Let him that hath an ear, hear what the Spirit speaks to the Church. Rev. 2:7.* And, *did not our hearts burn within us, whilst he opened unto us the scriptures? Luk. 24:32.* And thus to hear the Word, hath a blessing promised thereto. *Luk. 11:28.* It is the acceptablest sacrificing of our selves unto God. *Rom. 15:16.* It is the surest note of Christs Saints, *Deut. 33:3.* The truest mark of Christs sheep, *Joh. 10:27.* the apparantest signe of Gods Elect, *Joh. 8:47, and 19, 37.* the very blood, as it were, which uniteth us to be the spirituall kindred, *Luke 8:21. Mark. 3:35.* Brethren and sisters of the son of GOD. This is the best Art of memory for a good hearer.

*When the sermon is ended.*

1. Beware thou depart not like the nine Lepers, till that for thine instruction to saving health, thou hast returned thanks and praise to GOD by an after prayer, and singing of a Psalm: and when the blessing is pronounced, stand up to receive thy part therein, and heare it, as if Christ  
him-

himself (whose Minister he is did pronounce the same unto thee: for in this case it is true: *He that heareth you, heareth me*: Luk. 10: 16. and the sabbath day is Blessed, because God hath appointed it to be the Day. *Wherein by the mouth of his Ministers, he will blesse his people, which hear his Word, and glorifie his Name*. Num. 6: 23, 27. For though the sabbath Day in it self be no more blessed then the other six dayes, yet (because the Lord hath appointed it to holy uses above others) it doth as far excell the other dayes of the Week, as the consecrated bread, which we receive at the Lords Table, doth the common bread, which we eat at our own Table.

1. If it be a communion day, draw neer to the Lords Table, in the wedding Garment of a faithfull and penitent heart, to be partaker of so holy a Banquet.

And when Baptisme is to be administred, stay and behold it with all reverent attention, that so thou mayest, First, shew thy reverence to Gods ordinance: Secondly, that thou mayest the better consider thine own engrafting in the visible body of Christs Church: and how thou performest the vows of thy new covenant. Thirdly, that thou mayest repay thy debts in praying for the Infant which is to be Baptized (as other Christians did in the like case for thee) that God would give him the inward effects of Baptisme, by his Blood and Spirit. Fourthly, that thou mayest assist the Church in praising God, for grafting another member into his mysticall Body. Fifth-

ly, that thou mayest prove whether the effects of Christs death kill sin in thee; and whether thou be raised to newnesse of life by the vertue of his Resurrection: and so to be humbled for thy wants, and to be thankfull for his grace. Sixthly, to shew thy self to be a free man of Christs Corporation; having a voyce or consent in the admission of others into that holy Society.

3. If there be any *Collection* for the Poor, freely without *grudging* bestow thine Almes, as God hath blessed thee with ability. 1 Cor. 16: 1. 1 Cor. 9: 5, 6, 7. &c.

And thus far of the duties to be performed in the holy Assembly.

*Now of the third sort of duties after the holy Assembly.*

**A**S thou returnest home, or when thou art entered into thy House, meditate a little while upon those things which thou hast heard. And as the *cleane Beasts which chew the cud*; Lev. 11: 3. so must thou bring again to thy remembrance, that which thou hast heard in the Church: And then kneeling down, turn all to a Prayer, beseeching God to give such a blessing to those things which thou hast heard, that they may be a *direction* to thy life; and a *consolation* unto thy Soul: Ps. 119: 11. For till the Word be made thus our own, and as it were close hidden in our hearts, we are in danger, lest Satan steal it away, Matt. 13: 19. and we shall receive no profit thereby. And when thou

thou goest to Dinner, in that reverent and thankful manner before prescribed, remember, according to thine ability, to have one or more poore Christians, whose hungry bowels may be refreshed with thy meat; imitating Holy Iob, who protesteth, Job 31: 17, 18. that *he did never eat his morsels alone, without the good company of the poor and Fatherlesse*; that is the Commandement of Christ our Master, Luke 14: 13. Or at least wise, send some part of thy Dinner to the poor, who lyes sick in the back Lane, without any food. For this will bring a blessing upon all thy works and labours; and it will one day more rejoyce thy soul, than it doth now refresh his body. Hest. 9: 22. Deut. 15: 10. &c. when Christ shall say unto thee, O blessed Child of GOD, *I was an hungry; and thou gavest me meat, &c.* Matth. 25: 35. &c. *And for as much as thou hast done it for my sake, to the least of these my brethren, I take it in as good part, as if thou hadst done it to mine own self.*

When dinner is ended, and the Lord praised, call thy Family together, examine what they have learned in the sermon (a): commend them that do well, yet discourage not them whose memories or capacities are weaker, but rather help them; for their wils or minds may be as good. Turn to the Proofs which the Preacher alleadged, Acts 17: 11. Heb. 5: 14. Matt. 26: 30. James 5: 15. and rub those good things over their memo-

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(a) If thou bee a private man, either perform these holy duties by thy self, or joyn with some godly Family in the performance of them.

ries again. Deut. 6: 7. 30. Heb. 6: 1. Then sing a Psalm or more. If time permit, thou mayest teach and examine them in some part of the catechisme, conferring every point with the proofs of the holy Scripture. This will both increase our knowledge, and sharpen our memory, seeing by experience we find, that in every trade they who are most exercised, are ever best expert. But in any wise, remember so to dispose all these private exercises, as that thou mayest be with te first in the holy congregation at the Evening Exercise, where behave thy self in the like devotion and reverence, as was prescribed for the holy Exercise, of the Morning.

After Evening Prayer, and at thy supper, behave thy self in the like religious and holy manner, as was formerly prescribed. And either before, or after supper, if the season of the Yeare and Weather do serve.

1. Walk into the fields; and meditate upon the Works of GOD: Psal. 92: 5, & 19, 2. &c. and 8, 1, 3, &c. Rom. 1: 19, 20. for in every creature thou mayest read, as in an open Book the *Wisdom, Power, Providence, and Goodnesse of Almighty God.* (a) And how that none is able to make all these things in the variety of their forms, vertues, beauties, life, motions and qualities, but *our most glorious God.* Esai. 40: 26.

2. Consider how gracious he is, that made all these things to *serve us.*

3. Take occasion hereby to stir up both thy self

(a) *Prasentem narrat quolibet Herba Deum.*

self and others to *Admire* and *adore* his *Power*, *Wisdome*, and *Goodnesse*: and to think what ungratefull wretches we are; if we will not (in all obedience) serve and honour him.

4. If any neighbour be sick or in any heavinesse, go to *visit* him; If any be faln at variance, help to reconcile them. Matt. 25: 35. Jam. 5: 14, &c.

To conclude, Three sorts of works may lawfully be done on the sabbath Day.

1. Works of Piety, wiche either directly concern the *Service of God*, though they be performed by bodily labour, as under the Law the Priests did labour in killing & dressing the Sacrifices, and burning them on the Altar. Matt. 12: 5. And Christians under the Gospel, when they travell far to the places of gods worship, it is but a Sabbath dayes Journey, Acts 1: 12. like to that of the *Shunamite*, 2 Reg. 4. 12. who travelled *from home*, to hear the Prophet on the Sabbath Day, because she had no teaching neer her own dwelling. And the Preacher, though he laboureth in the sweat of his brows, to the wearying of his Body, yet he doth but a Sabbath dayes work: For the holy end sanctifieth the work, as the Temple did the *Gold*, or the *Altar* the gift thereon. Matth. 23: 17, 19. Or else such bodily labour, whereby the people of God are assembled to his worship, as the sounding of Trumpets under the *Law*, or the ringing of Bels under the *Gospell*. Num. 10: 3. 2.

I I. Works of Charity, as to save the life of a *man*, 1 Reg. 9. 8. Marke. 3: 4. or of a *beast*: Matt. 12: 13. to *fodder*, *water*, and *dresse* cattell:



Luke 13: 15. To make honest provision of meat and drink, to refresh our selves, Matt. 12. 1. and to *relieve the poor*, Heb. 9: 12. 1 Cor. 11, 22. 34. *to visit the sick*, *to make collection for the poor*, 1 Cor. 16: 1. and such like.

III. Works of necessity, not fained, but present and imminent, and such as could not be prevented before, nor cannot be deferred unto another day. As to resist the Invasion of *Enemies*, or the Robberies of *Theeves*, to quench the rage of Fire, and for Physicians to stanch, or let blood, or to cure any other desperate disease, and for Mid-wives to help women in labour: Mariners may do their labours: Souldiers being assailed may fight: and Postes may ride for the publike good, and such like. (4) On these or the like occasions, a man may lawfully work: Yea, and when they are called they may upon any of these occasions go out of the Church, and from the Holy Exercises of the Word and Sacraments, provided allwayes, that they be humbled, that such occasions fall out upon that day and time: and that they take no Money for their pains on that day, but onely for their stuff, as in the fear of GOD, and conscience of his Commandement.

When the time of rest approacheth, retire thy self to some private place, and knowing that in the State of corruption no man living can sanctifie a Sabbath in that spirituall manner that he should, but that he commits many breaches thereof, in  
Thoughts,

(4) *Nuncius praecepti excipitur a Sabbato. Ind. Comment. sup. Num. 13, 5.*



Thoughts, Words, and Deeds, humbly crave pardon for thy defects, and reconcile thy self unto God, with this or the like Evening Sacrifice.

*A private Evening Prayer for the Lords Day,*

**O** Holy; holy, holy, Lord God of Sabaoth! Isa. 6: 3. Suffer mee, who am but *dust and ashes*, Gen. 18: 27. to speake unto thy most glorious Majesty, I know that thou art a *consuming fire*, Heb. 12: 20. I acknowledge that I am but *withered stubble*, Job. 11: 21. *My sins are in thy sight*, Psal. 51: 3. and Satan *stands at my right hand* to accuse me for them; Zach 3: 12. I come not to excuse, but *to judge* my self worthy of all those judgments, 1 Cor. 11: 31. which thy justice might most justly inflict upon me, a wretched creature, for my sins and transgressions. The Number of them is so great, the Nature of them so grievous, that they make me seem vile in mine own eyes, how much more loathsome in *thy sight*. 2 Sam. 6: 32. Luk. 15: 21. I confesse they make me so far from being worthy to be called thy son, that I am altogether unworthy to have the name of thy meaneest *servant*. And if thou shouldst but recompence me according to my deserts, the earth (as weary of such a sinful burthen) should open her mouth, and swallow me up, like one of Dathans family, Psalm. 106: 17. into the bottomlesse pit of Hell. For if thou diddest not spare the Naturall Branches, those Angels of glorious excellency, but *hurldest them down from the Heavenly habita-*

sions, into the pains of Hellish darknesse, to be kept unto damnation, 2 Pet. 2. 4. when they sinned but once against thy Majesty, & didst expell our first parents out of *Paradise*, Gen. 3: 13. when they did but transgresse one of thy Lawes: alas, what vengeance may I expect, who have not offended in one sin onely: *heaping daily sin upon sin*, without any true repentance, Rom. 2. 5. *drinking iniquitie as it were water* Job. 15. 16. ever powring in, but never powring out any filthinesse: and have transgressed not one, but All thy holy Laws and commandements; Yea, this present day, which thou hast straightly commanded me to keep Holy, to thy praise and worship, I have not so Religiously kept and observed, nor prepared my Soul in that holinesse and chastity of Heart, as was fit, to meet thy blessed Majesty in the holy Assembly of thy Saints. I have not attended to the Preaching of thy Word, nor to the administration of thy Sacraments, with that humility, reverence, and devotion, that I should. For though I was present at those Holy Exercises in my body, yet, Lord, I was overtaken with much drowzinesse. And when I was awake, my minde was so distracted, and carried away with vain and worldly thoughts, that my Soul seemed to be absent, and out of the Church. I have not so duely (as I should) meditated with my self, nor conferred with my Family, upon those good instructions which we have heard and received out of thy holy Word, by the publike Ministry. For default whereof, Satan hath stoln the most part of those

Instructions out of my Heart, and I wretched creature have forgotten them, as though they had never bin heard. And my Family doth not thrive in knowledge and sanctification under my government as they should. Though I know, where many of my poor brethren live in want and necessitie, and some in pain, and comfortlesse: yet I have not remembred to releev the one with my almes, nor the other with consolations: but I have feasted my self, and satisfied mine own lusts. I have spent the most part of the day in idle talk, vain sports and exercises. Yea, Lord, I have, &c. (a) And for all these my sins, my Conscience cryes guilty, thy Law condemnes me, & I am in thy hand, to receive the Sentence & Curse that is due to the willfull breach of so holy a Commandement. But what if I am by the Law condemned: yet, Lord, thy Gospel assures me that thy mercy is above all thy works: that thy grace transcends thy Law, & thy goodnesse delighteth there to reign, where sins do most abound. Psal. 105: 6. Jam. 2: 13. Rom. 5: 20. In the multitude therefore of the Mercies and Merits of JESUS CHRIST my Saviour, I beseech the, O LORD, (who despisest not the sighing of a contrite heart, nor desirest the death of a penitent sinner, to pardon and forgive me all those my sins, and all the errours of this day, and of my whole life, and free my soul from that Curse and Judgement

(a) Here confesse whatsoever thou hast donethat day by omission, commission, & then fetching from thy heart a deep sigh, say:

ment which is due unto me for them. Thou that diddest justifie the contrite *Publican*, Luke 18: 33. for foure words of confession, and receivedst the Prodigall Child (when he had spent all the stock of thy grace) into favour upon his Repentance: pardon my sins likewise. O Lord, and suffer me not to perish for my transgressions. Oh spare me, and receive me into thy favour again. Wilt thou (O Lord) reject me, who hast received all *Publicans*, *Hartets*, and *Sinners*, that upon Repentance sued to thee for grace: Matt. 11: 31, 32. shall I alone be excluded from thy mercy? Far be it from me to think so; for thou art the same God of mercy unto me, that thou wast unto them, and *thy compassions never fail*. Lam. 3: 22. Wherefore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy severe Justice against me a sinner: but exercise thy long sufferance in forbearing thine own creature. I have nothing to present unto thee for a satisfaction, but onely those bloody wounds, bitter Death, and Passion, which thy blessed Son, my onely Saviour, hath suffered for me. Him (in whom onely thou art well pleased) I offer unto thee for all my sins, wherewith thou art displeased: Him my Mediatour, the request of whose blood, *speaking better things than that of Abel*, Hebr. 12: 24. thy mercy can never gainsay. Illuminate my understanding, and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable lessons, which this day, and at other times, have been

been taught me out of thy holy Word, that I may remember thy commandements, to keep them, thy judgements to avoid them, and thy sweet promises to relye upon them in time of misery and distresse. And now, O Lord, I resigne my self to thy most holy will: O receive me into thy favour, and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by calling and creation. And give me grace so to keep holy thy Sabbaths in this life, as that (when this life is ended) I may with all thy Saints and Angels, celebrate an eternall Sabbath of joyes and praise, to the honour of thy most glorious Name, in thy heavenly kingdome for evermore, Amen.

And then calling thy Family together; shut up the Sabbath with the Meditations and prayers before prescribed for thy family. And the Lord will give thee that night a more sweet & quiet rest then ordinary, & prosper thee the better in all the labours of the week following.

*Thus far of the ordinary Practice of Piety,  
both in private and publike.*

*Now followeth the extraordinary Practice of Piety,  
whereby God is glorified in our lives.*

**T**He extraordinary Practice of Piety, consists either in Fasting, or Feasting.

## 1. Of the Practice of Piety in Fasting.

There are divers kinds of fasting: First, (a) a constrained Fast, as when men either have not food to eat, as in the *Famine of Samaria*: 2 Kin. 6: 26. or having food, cannot eat it for heaviness or sickness, as it befell them who were in the Ship with Saint Paul. Acts 27: 33. This is rather Famine, than fasting.

Secondly, A naturall Fast, which we undertake physically, for the health of our body. (b)

Thirdly, A civill Fast, (c) which the Magistrate enjoyneth for the better maintenance of the common-wealth, that by using Fish as well as flesh, there may be greater plenty of both.

Fourthly, A miraculous Fast, (d) as the forty dayes Fast of *Moses* and *Elias*, the types, and of Christ the substance. This is rather to be admired, than imitated.

Fifthly, A daily Fast, (e) when a man is carefull to use the creatures of GOD with moderation, that he is not made heavier but more cheerfull, to serve God, and to do the duties of his calling, This is specially to be observed of Ministers and Judges. 1 Tim. 3: 3. Tit. 2: 3. Prov. 31: 4, 5.

Sixthly, A religious Fast, (f) which a man

VO.

(a) Ieiunium 1 Coactum. (b) 2 Physicum. Nihil periculosum  
habitudine corporis extreme bona; detrahenda sunt ergo per  
ieiunium redundantia ne natura suo pondere fracta cumbat. Basil.  
Ioan. 1. (c) 3. oliticum. (d) 4 Miraculosum. (e) 5 Quoti-  
dianum. (f) 6 Religiosum.

voluntarily undertakes, to make his body and his soul the fitter to pray, more fervently unto God, upon some extraordinary occasion. And of this Fast onely we are to treat. The Religious Fast is of two sorts, either private, or publike.

1. *Of a private Fast.*

**T**Hat we may rightly perform a private Fast, four things are to be observed; first, the Author: secondly, the time and occasions: thirdly, the manner: fourthly, the ends of private fasting.

1. *Of the Author.*

The first that ordained Fasting, was God himself in (a) *Paradise*: and it was the first Law that God made, in commanding Adam to abstain from eating the forbidden fruit. God would not pronounce nor write his law without Fasting, and in his law commands also his people to fast. So doth our Saviour Christ teach all his Disciples under the New Testament likewise. By religious Fasting a man comes neereſt the life of (b) Angels, and to do Gods will on earth, as it is done in heaven. Yea (c) Nature seemeth to teach man this duty, in giving him a little mouth, and a nar-

(a) *Ieiunium in Paradiso praſcriptum eſt: reverens igitur jejunavit canitiem, Baſil. Hom. c. de jejun. Exod. 19, 3. Lev. 23. Matth. 6, 17. and 9, 15. (b) Qui jejunat, Angelorum vitam vivit, & cum pauciſſimis contentus eſt, ſimilitudine cum illis aſſociatur, Baſil. Hom. de jejn. (c) Natura ea Parvum & guſtur arcum homini dedit.*



narrow throat: for Nature is content with a little, Grace with lesse. Neither doth Nature and Grace agree in any one act better than in this exercise of religious Fasting: for it strengtheneth the memory, and cleareth the minde, illuminateth the understanding, and bridleth the affections, mortifieth the flesh, and preserveth chastity; preventeth sicknesse and continueth health; it delivereth from evils, and procureth all kind of blessings.

By breaking this fast, the Serpent overthrew the first Adam, so that he lost Paradise. (d) But by keeping a Fast, the second Adam vanquished the Serpent, and restored us in o Heaven. Fasting was she who covered Noah safe in the Ark, whom Intemperance uncovered, and left stark naked in the vineyard. By fasting, Lot quenched the flame of Sodom, whom drunkennesse scorched with the fire of Incest. Religious fasting, and talking with God, made Moses face to shine before men, when Idolatrous eating and drinking caused the Israelites to appear abominable in the sight of God. It rapt Ellias in an Angelicall Coach to Heaven: when voluptuous Ahab was sent in a bloody Chariot to Hell. It made Herod believe that John Baptist should live after death by a blessed Resurrection: when after an intemperate life, he could promise nothing to himself, but eternal death and destruction, O divine Ordinance of a divine Author!

2. Of

(d) *Quandiu jejunavit Adam, in Paradiso fuit; comedit, & rejectus est. Hieron.*



2. Of the Time.

(a) The holy Scripture appoints no Time under the New Testament to fast: but leaves it unto Christians own free choyce; Rom. 14: 3. 1. Cor. 4: 7. to fast as occasion shall be offered unto them, Matth. 9: 15. As when a man becomes an humble and earnest suiter unto God for the pardon of some grosse sin committed; or for the prevention of some sin, whereunto a man feels himself by Satan sollicitated: or to obtain some speciall blessing which he wants: or to avert some Judgement which a man fears, or is already faine upon himself or others: or lastly, to subdue his flesh unto his spirit, that he may more cheerfully powt forth his soul unto God by prayer. Upon these occasions a man may fast a *day*, Lev. 23: 32. Josh. 6: 7. 2 Sam. 3: 3. or *longer*, Hest. 4: 16. as his occasion requires, and the constitution of his body, and other needfull affaires will permit.

3. Of the manner of a private Fast.

The true manner of performing a private fast, consists partly in outward, partly in inward actions.

The

[a] *Præceptum esse jejuniis video, quibus autem diebus non oporteat jejunare, & quibus oporteat præcepta Domini vel Apostolorum non inveniо definitum, Aug ad Cass. lan. Ep. 86. Indifferenter jejunandum, ex arbitrio, non ex imperio nova disciplina: pro temporibus, & causis uniuscujusque, Tert. ad vere. Psyc. Montanus, hæreticus primus rat, qui jejuniorum leges præscripsit. Enseb. hist. lib. 5. c. 18. ex Apol.*

The outward actions are, to abstain for the time that we fast: first from all *worldly businesse* and labour, making our fasting day, as it were a *sabbath day*, Levit. 23: 28. For worldly business will distract our minds, from holy devotion. Luke 23: 28, 36. Joel 1: 14 and 15.

Secondly, from all manner of food, yea from *bread and water*, so far as health will permit. 2 Sam. 3: 35. Ezra 10: 6. Dan. 9: 3. Ester 4: 16. Acts 9: 9. 1. That so we may acknowledge our own indignity, as being unworthy both of life and all the means for the maintenance thereof. 2. That by afflicting the body, the soul which follows with the constitution thereof, may be the more humbled. 3. That so we may take a godly revenge upon our selves, 2 Cor. 7: 11. for abusing our liberty in the use of Gods creatures. 4. That by the hunger of our bodies, through want of those earthly things, our souls may learn to hunger more eagerly after spirituall and heavenly food. 5. To put us in minde, that as we abstain from food, which is lawfull, so we should much more abstain from (a) *sin*, which is altogether unlawfull.

Thirdly, from good and costly *Apparell*. Exod. 33: 5, 6. that as the abuse of these, puffes us up with pride, so the laying aside of their lawfull use may witnesse our humility. And to this end in ancient times they used (especially in publick fasts) to put on *Sackcloth*, or other course apparell. Hest. 4: 1, 2. Jon. 3: 5, 6. Joel 2: 13. Maith. 11: 21.

The

(a) *Quid prodest vacuare corpus ab escis, & animum replere peccatis? Aug. de temp. Serm. 46.*

the equity hereof still remaineth; especially in  
publike fasts, at what time to come into the As-  
sembly with starched hands, crisped hair, brave ap-  
parell, and decked with flowers or perfumes, argueth  
a soul that is neither humble before God, nor ever  
new the true use of so holy an exercise.

Fourthly, from the full measure of ordinary  
sleep: 2 Sam. 12: 16. Joel 1: 13. Hest. 4: 3.  
Kings 21: 27. That thou maist that way also  
humble thy body, and that thy soul may watch  
and pray, to be prepared for the coming of  
Christ. And if thou wilt break thy sleep early and  
late for worldly gain, how much more shouldest  
thou do it for the Service of God? And if Ahab  
(in imitation of the godly) did in his fast lye in  
sackcloth, to break his sleep by night; what  
shall we think of those who on a Fasting Day  
will yeeld themselves to sleepe in the open  
Church?

Fifthly, and lastly, from all outward pleasures  
of our senses. So that as it was not the (a) throat  
onely that sinned, so must not the throat onely  
be punished: and therefore we must endeavour to  
make our eyes, (as at all times, so especially on  
that day) to fast from beholding vanities: our  
Eares from hearing mirth or musick, but such as  
may moove to mourn: our Nostrils from pleasant  
smells, our Tongues from lying, dissembling and  
slandering: yea, the use of the Marriage-bed must  
be omitted in a religious reverence of the Divine

Ma-

(a) Si sola gula peccavit, sola jejuna; & sufficit. Si uero per-  
uenerint & membra cetera, cur non jejunent & ipsa? Bern.  
Serm. Quadrag.

Majesty. That so nothing may hinder our true humiliation, but that all may be signes that we are unfainedly humbled. Thus much of the outward manner.

2. The inward manner of Fasting consists in two things.

1. Repentance, 2. Prayer.

Repentance hath two parts.

I. Penitency for sins past.

II. Amendment of life in time to come. (b)

This Penitency consists in three things. First, and inward insight of sin, and sense of misery. Secondly, a bewailing of thy vile estate. Thirdly, an humble and particular confession of all thy known sins.

I. Of the inward insight of sin, and sense of misery.

This sense and insight will be effected in thee: First, by considering thy sins, especially thy grosse sins, according to the Circumstances of the time when, place where, manner how, and Person with whom it was committed. Secondly, the Majesty of GOD against whom it was done; and the rather, because thou diddest such things against him, since he became a Father unto thee, and bestowed so many sweet Blessings in bountifull manner upon thee. Thirdly, in considering the curses which God hath threatned for thy sin: how grievously God had plagued others for the same fault, and how that no means in Heaven or Earth could deliver thee from being eternally damned for them.

(b) *Metameleia. metanoia.*

them, had not the son of God so lovingly dyed  
for thee. Lastly, that if God loves thee, he must  
hasten thee ere it be long, with some grievous  
affliction unlesse thou doest prevent him by spee-  
dy and unfained repentance. Let these and the  
like considerations so prick thy Heart with sor-  
row, that melting for remorse within thee, it may  
be dissolved into a Fountain of tears, trickling  
down thy mournfull cheeks. This mourning is  
the beginning of true Fasting, Matth. 9: 15. and  
therefore oft times (a) put for fasting, the first  
and principall part, for the whole action.

2. Of the bewayling of thine own estate.

*Bewailing, or lamentation, is the pouring out  
of the inward mourning of the heart, by the out-  
ward means of the voyces and tears of the eyes.  
With such filiall earnestnesse & importunitie in  
prayer, is our heavenly Father well pleased. Nay,  
when it is the fruits of his spirit, and the effects of  
our faith, he cannot be displeased with it. For if  
he heard the moanes, which extremitie wrung  
from Ismael and Hagar: Genes. 21: 17. and heareth  
the cry of the young Ravens, Job 39: 3. and roa-  
ring of Lyons, Psalm 147. how much rather will  
he hear the mournfull lamentation, which his  
own children make unto him in their misery?  
Psalm 104: 11.*

3. Of  
(a) Can the Children mourne? then shall they fast. And  
Marke and Luke for mourn have fast. Examples. Psal 6:  
and 22. and 38. and 39. and Jeremies Lam. Joel. 2: 12. 17.  
et. 32, 18, 19, 20.

3. *Of the humble confession of sins.*

In this action thou must deal plainly with God, and acknowledge *all the sins thou knowest*, not onely in generall, but also in particular. This hath been the manner of all Gods children in their Fasts: 1 Sam. 7: Ezr. 9. & Dan. 9 Neh. 9. First, because that without *confession* thou hast no promise of mercy, or forgiveness of sins. Prov. 28: 13. Psalm 92: 3. &c. Secondly, that so thou mayest acknowledge God to be just, and thy self unrighteous. Psalm 51: 4. Thirdly, that by the numbring of thy sins, thy heart may be the more humbled and pullen down. Fourthly, that it may appear, that thou art truly penitent: for thus God hath given thee grace to repent thou wilt be more ashamed to confesse thy fault, than to commit thy sin. The plainer thou dealest in this respect with God, the more graciously will God deal with thee, for if thou dost *acknowledge thy sins*, *God is faithfull and just to forgive thee thy sins: and the blood of Iesus Christ his Son shall cleanse thee from all thy sins.* 1. Ioh. 1: 7. 9.

To help thee the better to perform these three parts of penitence, thou mayest diligently read such Chapters and portions of the holy Scripture as do chiefly concern thy particular sins: that thou mayest see Gods curse and Judgements on others for the like sins, and be the more humble to thy self.

Thus far of the first part of Repentance, which is penitency.

The other part, which is Amendment of life

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consists first, in devout Prayers, secondly, in devout Actions.

This devout Prayer, which we make in time of fasting, is either deprecation of evil, or craving needfull good things.

Deprecation of evil is, when thou beseechest GOD for Christ thy Mediators sake, to pardon unto thee those sins which thou hast confessed, and to turn from thee those Judgements which are due unto thee for thy sins; And as *Benhadad*, 1 King 20. 11. because he heard *that the King of Israel was mercifull*, prostrated himself unto him with a Rope about his neck, so because thou knowest that the *King of Heaven is mercifull*, Psalm 55. 15. cast down thy self in his presence, in all true signes of humiliation (especially, seeing he calleth upon thee to come unto him in thy troubles: ) and doubtlesse thou shalt find him most mercifull.

The craving of needfull good things, Phil. 4. 6. is, First, a fervent and faithfull begging of God, to seal by his Spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to renew thy heart by the holy Ghost, so that sin may dayly decay, and righteousness more & more encrease in thee. Lastly, in desiring a supply of *faith, patience, chastity*, 1 Tim. 5: 5. and all other graces which thou wantest, and an increase of those which GOD of his mercie hath bestowed upon thee already.



## Thus far of prayer in Fasting.

The devout actions in fasting are two. First, Avoiding evill. Secondly, Doing good.

## 1. Of avoiding evill.

This Abstinence from evill, is that which is chiefly signified by thy Abstinence from food, &c. & is the chief end of fasting, as the Ninivites very well knew. *Jon. 3: 8, 10. A day of Fast, and not fasting from sin, the Lord abhorreth (a)* It is not the vacuity of the stomach, but the puritie of the Heart that GOD respecteth: If therefore thou wouldest have God to turn from thee the evill of affliction, thou must first turn away from thy self the evill of transgression. And without this fasting from evill, thy Fast savours more noysome to GOD, than thy breath doth to Man. This made GOD so often to reject the Fast of the Jewes. And as thou must endeavour to avoide all sin: so especially that sin, whereby thou hast provoked God either to shake his Rod at thee, or already to lay his chastening hand upon thee. And do this with a resolution, by the assistance of Gods grace, never to commit those sins again. (b) For what shall it profit a man, by Abstinence

(a) *Pulchrum est corporis jejunium cum sit animus a vitiis jejunus. Hier. ad Celant. Epi. 14. Jejunia a malis actibus, abstinentia a malis sermonibus, continentia a cogitationibus pessimis. Cyrill. in Lev. Cap. 16. Isa. 58: 2, 3, 4. Zeck. 7: 5, 6. Non possum ferre iniquitatem & interdictionem. Isai. 1: 25. (b) Quid prodest jejunari corpus abstinentia, si animus intumescit superbia? Vinum non bibere, & iracundia? Carnibus non vesci, & de ore, omni esca sordidius egredi maledictum aut mendacium? Max. Epist. 2. Qui cibus abstinent, & mala agunt, demones imitantur, quibus culpa adest, & cibus deest. Isidor.*



to humble his Body, if his Minde swell with Pride? Or to forbear Wine and strong Drink, and to be drunk with Wrath and Malice? Or to let no flesh go into the belly, when Lyes, Slanders, and Ribauldry (which are worse then any meat) comes out of the mouth? To abstain from meat, and to do mischief, is the Devils fast, who doth evill, and is ever hungry.

2. Of doing good works.

The good works, which as a Christian thou must do every day, but especially on thy (a) fasting day, are either the works of Piety to God, or the works of charity towards thy brethren.

First, the works of piety to God, are the practice of all the former duties, in the sincerity of a good conscience, and in the sight of God.

Secondly, the works of Charitie towards our Brethren are, *forgiving wrongs, remitting debts to the poor*, Isa. 56: 6, &c. Zach. 7: 9, 20. that are not well able to pay; but especially in giving alms to the poor, that want relief & sustenance; Else we shall, (b) under pretence of godlinesse, practise miserableness: like those, who will pinch their own bellies, to defraud their labouring servants of their due allowance. As therefore Christ joyned *Fasting, Prayer, and Almes*, together in Precept: Matt. 6. so must thou joyn them together.

N 2

(a) *Vis orationem tuam volare ad celum? Facilli duas alas. Jejunium & Eleemosynam. Aug. (b) Qui jejunat ut parcat, non ad Dei gloriam jejunat sed, substantia sua parcat. Chrysost. in Matt.*

ther, like *Cornelius*, in practice, Acts 10. 30. And therefore be sure to give at the least so much to the poor on thy Fasting day, as thou wouldest have spent in thine own dyet, if thou haddest not fasted that day (a) And remember, *that he that soweth plenteously, shall reap plenteously*, 2 Cor. 9. 6. and that this is a speciall sowing day: Let thy fasting so (b) *afflict thee*, that it may Refresh a poor Christian, & Rejoice that thou hast dined and supped in another, or rather that thou hast feasted hungry Christ in his poor members.

In giving alms, observe two things: first, the Rules, secondly, the Rewards.

1. *Rules in giving of Alms, and doing good works.*

I. They must be done in obedience to Gods Commandement: Not because we think it to be good, but because God requireth us to do such & such a good deed, for such obedience (1 Sam. 15: 22.) of the worker, God preferreth before all Sacrifices, and the greatest works.

II. They must proceed from *Faith*, Heb. 11, 6. Rom. 14: 23. else they cannot please God, nay, without faith the most specious works are but

[a] *Non Deo, sed sibi jejuna, qui quæ ad tempus subtrahit, non in opibus subtrahit, sed ventri postmodum offerenda custodit, Greg. in Past. Cap. 44. (b) Jejunium tantum te castigat, sed alterum latificat, Aug. Ser. de temp. 64. Accipiat esuriens Christus quod jejunans minus accipit Christianus, Aug. de temp. Ser. 157. Beatus qui jejuna ut alas pauperem: imitator enim Christus, qui animam suam posuit pro fratribus suis. Cyril. in Lev. lib. 10.*

but (c) *shining sins, and Pharisees Almes.*

III. Thou must not think by the good Works and Almes, to merit Heaven; for in vain had the Son of God shed his blood, if Heaven could have been purchased Either for money or meat. Thou must therefore seek Heavens possession by the purchase of Christs blood, not by the merits of thine own works. *For eternall life is the gift of God through Iesus Christ*: Rom. 4: ult. Yet every true Christian that belceves to be saved, and hopes to come to Heaven, must do good works (as the Apostle saith) for necessary uses: which are four.

First, that *God may be glorified.* 1 Cor. 1: 31. 2 Cor. 3: 19. Phil. 1: 11. Secondly, that thou mayest shew thy self *thankfull for thy Redemption.* Luke 1: 74, 75 Thirdly, that thou mayest *make sure thine election unto thy self.* 2 Pet. 1: 10. Fourthly, that thou mayest *win others* by thy holy devotion, to think the better of thy Christian profession. Mat. 5: 16. Isa. 61: 9. And for these uses we are said to be *Gods workmanship, created in Christ Iesus unto good works, and that God hath ordained us to walk in them.* Eph. 2: 10.

IV. That thou must not give thine Alms to impudent Vagabonds, who live in willfull idlenesse and filthinesse; but to the Religious and honest poor, who are either sick or so old, that they cannot work; or such who work, but their work cannot competently maintain them: Seek out these in the back Lanes, and relieve them. But if thou meetest one that asketh an Alms for Iesus sake,

N 3

and

(a) *Splendida peccata, Aug.*

and knowest him not to be unworthy, deny him not : for, it is better to give unto ten Counterfeits, than to suffer Christ to go, in one poor Saint unrelieved. Look not on the Person, but give thine Alms, as unto Christ in the party.

*2. Of the reward of Alms-deeds, and good works.*

1. Alms are a speciall means to move GOD in mercy to turn away his temporall Judgements from us; when we by a true Faith (that sheweth it self by such fruits) do return unto him. Dan. 4: 24.

2. Mercifull *Alms-givers* shall be the Children of the Highest, Luk. 6: 35, 36. and be like God their Father, who is the Father of Mercies: They shall be his Stewards, to dispose his goods in his Hands, to distribute his Alms. 2 Cor. 1: 3. Luke 10: 1. And if it be so great an Honour, to be the Kings Almner; how much greater is it to be the God of Heavens Alms-giver?

3. When all this world shall forsake us, then onely good works and good Angels shall accompany us, the one to receive their reward, Rev. 14: 13. the other to deliver their charge. Luke 16: 22 Psalm. 91: 11. Hebr. 1: 14.

4. Liberalitie in Almes-deeds is our surest foundation, that we shall obtaine in eternall life, 1. Tim. 6: 19. a liberall reward through the Mercie and Merits of Christ.

Lastly, by Almes-deeds we feed and relieve Christ in his Members; Matth. 25. and Christ

at the *last day* will acknowledge our love, and reward us in his Mercie: and then it shall appear, that what we gave to the poor, was not lost, but *lent unto the Lord*. Eld. 8: 21. 1 Cor. 9: 7. What greater motives can a Christian wish, to excite him to be a liberall Almes-giver? Thus far of the Manner of fasting. Now followeth the End.

3. *Of the ends of Fasting.*

The true Ends of Fasting are not to merit Gods favour or eternall life: (for that we have only of the gift of God through Christ) not to place Religion in bodily abstinence: (for fasting in it self is not the worship of God, but an help to further us the better to worship God.) But the true ends of Fasting are three.

First, to subdue our flesh to the Spirit, 1 Tim. 5: 23. but not so to (a) weaken our bodies, as that we are made unfit to doe the necessary duties of our calling. *A good man* (saith Solomon) *is mercifull to his Beast*, Proverb. 12: 20. much more to his own body.

Secondly, that we may more devoutly contemplate Gods holy will, Joel 1: 17. Neh. 1: Luke 2: 37. 1 Cor. 7: 5. and fervently poure forth our souls unto him by prayer: for as there are some kind of Devils, so there are also some kind of sins, which cannot be subdued, but by *Fasting* joyned unto *Prayer*, Matth 17: 22.

Thirdly, that by our *serious humiliation*, and judging of our selves, we may escape the judge-

N 4

ment

(a) *Jejunium orationem roborat, oratio sanctificat jejunium.*  
Bern. Serm. de Jejun.

ment of the Lord, Joel 2: 13, 19. 1 Cor. 11, not for the merit of our fasting (which is none) but for the mercy of God, who hath promised to remove his Judgement from us, when we by fasting do unfainedly humble our selves before him. And indeed no Child of God ever conscionably used this holy Exercise, but in the end he obtained his request at the hand of God both in receiving graces which he wanted, as appears in the examples of *Annah*, 1 Sam. 7. *Jehoshaphat*, 2 Chr. 20: 1. *Nehemiah*, Neh. 1. *Daniel*, Dan. 2. *Esdra*, Efd. 8: 23. *Hester*, Hest. 9. as also in turning away Judgements, threatened or falln upon him; as may be seen in the Examples of the *Israelites*, 1 Sam. 7: 6. the *Ninivites*, *Jonah* 3. *Rehoboam*, 2. Chr. 12: 5, 7. &c. *Ahab*, 1 Kin. 21. *Ezechias*, 2 Chr. 32: 16. *Manassos*, 2 Chr. 33: 18. 19. He who gave his dear Sonne from Heaven to the death, to Ransome us when we were his enemies; thinks nothing too dear on earth, to bestow upon us, when we humble our selves, being made his reconciled friends & children.

Thus far of the private Fast.

## 2. Of the publike Fast.

**A** Publike Fast is, when by the *Authoritie of the Magistrate*, Jonas 3: 7. 2 Chro. 20: 3. *Ezra*. 8. 21. Either the whole Church within his Dominion, or some speciall Congregation (whom it concerneth) do assemble themselves together, to perform the fore mentioned duties of Humiliation, either for the removing of some

some publike calamities threatned, or already inflicted upon them, as the sword, invasion, famine, pestilence, or other fearfull sickness: 1 Sam. 7: 5, 6. Joel 2: 15. 2 Chro. 20. Jonas 3. Hest. 4. or else for the obtaining of some publike blessing, for the good of the Church, Exod. 19. Esdras 8. Acts 1: 13, 14. as to crave the assistance of his Holy Spirit, in the Election and Ordination of fit and able Pastors, &c. or, for the tryal of Truth, and execution of Justice, in matters of difficulty and great importance, &c.

When any evill is to be removed, the Pastours are to lay open unto the people, by the evidence of Gods Word, the sins which were the speciall causes of that calamity: Joel 1: 14. Neh. 8. call upon them to repent, and publish unto them the mercies of God in Christ, upon their Repentance. The people must hear the voyce of Gods Messengers with hearty sorrow for their sins: earnestly beg pardon in Christ, and promise unfained amendment of their life. When any blessing is to be obtained, the Pastors must lay open to the people the necessity of that blessing, and the goodnesse of GOD who giveth such Graces for the good of Men. The people must devoutly pray unto GOD for bestowing of that Grace, and that he would blesse his own means to his own glory, and the good of his Church. And when the Holy Exercise is done, let every Christian have a speciall care, according to his abilities, to Remember the poor. Isa. 58: 7, 10. 2 Cor. 6: 7. Gal. 2: 10. And whosoever (when just occasion



is offered, ) useth not this Holy Exercise of Feasting, he may justly suspect, that his heart never felt the power of true Christianity.

So much of Fasting. Now followeth the Exercise of holy Feasting.

*Of the Practice of piety in Holy Feasting.*

**H**oly Feasting is a solemn Thanks-giving (appointed by Authority) to be rendred unto GOD on some speciall day, for some extraordinary Blessings or Deliverances received. Such among the Jewes, was the *Feast of the Pasche* Exod. 12 : 15. to remember to praise GOD for their deliverance out of Egypts bondage : or the *Feast of Purim*, to give thanks for their deliverance from *Hamans conspiracy*. Hester. 9: 19, 20. Such amongst us, are the fifth of August, to praise God for delivering our Gracious King from the bloody conspiracy of the trayterous *Gouries*. And the fifth of November, to praise GOD for the deliverance of the King, and the whole State from the Popish Gun-powder Treason. Such Feasts are to be celebrated by a publike rehearsing of those speciall benefits, by spirituall Psalmes, and Dances, by *mutuall feasting, and sending presents every man to his neighbour*, and by giving gifts to the people.

But forasmuch as the benefit of our Redemption was the greatest that Man needed from God, or that God ever bestowed upon Man : and that the Lords Supper is left by our Redeemer, as the chiefest memoriall of our Redemption : every  
Chri-



Christian should account this holy Supper his  
 chiefest and joyfullest Feast in this World. And  
 seeing that as it ministreth to worthy partakers  
 the greatest assurance which they have of their  
 Salvation; so it pulleth temporall Judgements on  
 the Bodies, and (without repentance) Eternall  
 Damnation on the Souls of them who receive it  
 unworthily. Let us see how a Christian may best  
 fit himself to be a due partaker of so holy a Feast;  
 and to be a worthy Guest at so sacred a Supper.

*Meditations concerning the due manner of pra-  
 ctising Piety, in receiving the holy Supper  
 of the Lord.*

**T**Hough no man living is of himself worthy to  
 be a guest at so holy a Banquet; yet it pleaseth  
 God of his grace, to accept him for a worthy re-  
 ceiver, who endeavoureth to receive that holy  
 Mystery, with that competent measure of reye-  
 rence that he hath prescribed in his word. 1 Thes. 1:  
 11. Col. 1: 12. Luke 20: 35. Rev. 3: 4.

He that would receive this Holy Sacrament  
 with due reverence, must conscionably performe  
 three sorts of duties. First, those which ought  
 to be done before he receiveth; Secondly, those  
 that are to be done in the receiving; Thirdly,  
 those that are to be done after that he hath re-  
 ceived the Sacrament. The first is called Prepa-  
 ration: the second Meditation: the third Action  
 or Practice.

*Of Preparation.*

That a Christian ought necessarily to prepare  
 him

himself before he presume to be a partaker of the holy communion, may evidently appear by five reasons.

First, because it is Gods Commandement: For if he commanded under the pain of Death, that none *uncircumcised should eat the Paschall Lambe*; Exod. 12: 41, and 22: 6. nor any circumcised under four Dayes preparation: how much greater preparation doth he require of him that comes to receive the Sacrament of his Body and Blood? which as it succeedeth, so doth it exceed by many degrees the Sacrament of the Paschever.

Secondly, because the example of Christ teacheth us so much: for he *washed his Disciples feet*, John. 13: 5. before he admitted them to Eat of his Supper. Signifying, how thou shouldst lay aside all unpurenesse of heart, and uncleannesse of life: and be furnished with Humility and Charitie, before thou presumest to taste of his holy Supper.

Thirdly, because it is the counsell of the holy Ghost: *Let every man examine himself, and so let him eat*, 1. Cor. 11: 28. &c. And if a man when he is to eat with an earthly Prince, must consider diligently what is before him, and put a knife to his throat, rather then commit any rudenesse: Prov. 22: 1, 2. How much more oughtest thou to prepare thy soul, that thou mayest behave thy self with all fear and reverence, when thou art to feast at the holy Table of the Prince of Princes?

Fourth

Fourthly, because it hath been ever the practice of all Gods Saints, to use holy preparation, before they would meddle with Divine mysteries, David would not go neer to Gods Altar, till he had first *washed his hands in innocencie*: Psalm 51: 6. Much lesse shouldst thou, without due preparation, approach to the Lords table. Abimelech would not give, nor David and his men would not eat the *shew-bread*, but on condition that their *vessels were Holy*; 1 Sam. 11: 22. how much lesse shouldst thou presume to eat the LORDS bread, or rather *the Bread which is the Lord*, unlessse the vessell of thy heart be first cleansed by repentance? and if the Lord required Joshua (as he had done Moses before) to *put off his shoes*; Exod. 3: 5. Josh. 5: 1, 3. in reverence of his Holinesse, who was present in that place, where he appeared with a sword in his hand, for the destruction of his enemies: how much rather shouldst thou put off all the affections of thine earthly conversation, when thou comest neere that place, where Christ appeareth to the eye of thy faith, with *wounds in his hands and side*, for the redemption of his Friends? And for this cause it is said, *That the Lambs Wife hath made her self ready for his marriage*. Rev. 19: 7. Prepare therefore thy self, if thou wilt in this life be betrothed unto Christ by Sacramentall Grace, or in Heaven married unto him by eternall glory.

Fifthly, because that God hath ever smitten with fearfull Judgements, those who have presumed

med to use his holy Ordinance without due fear  
 and preparation. GOD set a *flaming sword* in  
*a Cherubins hands* Gen. 3: 24. to have smitten  
 our first Parents, being defiled with sin, if they  
 should attempt to go into Paradise, to eat the Sa-  
 crament of the Tree of life: Fear thou therefore  
 to be smitten with the sword of Gods vengeance  
 if thou presumest to go to the Church with an  
 impenitent heart to eat the Sacrament of the Lord  
 of life. God smote 50000 of the *Bethshemites* for  
 looking irreverently into his Ark; 1 Sam. 6, and  
 killed *Uzza* with sudden death, for but *rash tou-*  
*ching of the Ark*; 2 Sam. 6: 21. and smote  
*Uzziah with a Leprosie* for meddling with the  
 Priests office, which pertained not unto him. 2  
 Chro. 10: 18, &c. The fear of such a stroke made  
*Ezechias* so earnestly to pray unto God, that he  
 would not smite the people that wanted time to  
 prepare themselves as they should: to eat the Pass-  
 over. And it is said, that the Lord heard *Ezechias*,  
 and healed the people: Intimating, that had it not  
 been for *Ezechias* Prayer, the Lord had smitten  
 the people, for their want of due preparation.  
 And the man, who came to the *Marriage Feast*  
 without his *Wedding Garment*, or examining  
 himself was examined of another; and thereupon  
 bound hand and foot, and cast into utter dark-  
 nesse, Matt. 22: 12. And *S. Paul* tells the *Corinthi-*  
*ans*, 1 Cor. 11: 29. that for want of this preparati-  
 on, in examining and judging themselves before  
 they did eat the Lords Supper, GOD had sent that  
 fearfull sicknesse amongst them; wherof some  
 were

were then sick, others weak, and many fallen asleep;  
 1 Cor. 11. 29. that is, taken away by temporall  
 death: In so much that the Apostle saith, that e-  
 very unworthy Receiver eats his own Judgement:  
 temporall if he repents, eternall if he repents not:  
 and that in so hainous a measure, as if he were  
 guilty of the very Body and blood of the Lord,  
 Verie 27. whereof this Sacrament is a holy signe  
 and Seal. And Princes punish the indignity offer-  
 red to their great Seal. in as deep a measure, as  
 that which is done to their own Persons, whom  
 it representeth. And how hainous the guiltinesse  
 of Christs Blood is, may appear by the misery of  
 the Jews, ever since they wished *his Blood to be on*  
*them and their children.* Matth 27: 35. But then  
 thou wilt say: it were safer to abstain from com-  
 ming at all to the Holy Communion. Not so: for  
 GOD hath threatned to punish the wilfull neglect  
 of his Sacraments, with *eternal damnation* both  
 of Body and Soule. Num. 9: 13. Heb. 2: 9. Matt.  
 16. And it is the Commandement of Christ. *Take,*  
*eat, do this in remembrance of me:* 1 Cor 11. and  
 he will have his Commandement under the pe-  
 nalty of his Curse, obeyed. And seeing that this  
 Sacrament was the greatest token of Christs love,  
 which he left at his end to his friends, whom he  
 loved to the end; John. 13: 1. therefore the ne-  
 glect and contempt of this Sacrament must argue  
 the contempt and neglect of his love, and *blood-*  
*shedding*: then which, no sin in Gods account  
 can seem more hainous, Heb. 10: 28, 29. No-  
 thing hinders why thou mayest not come freely

to the Lords Table : but because thou haddest rather want the love of God, then leave thy filthy sins. O come, but come a guest prepared for the Lords Table, seeing they are *blessed, who are called to the Lambes Supper*. Rev. 19:9. O come, but come prepared: because the efficacy of this Sacrament is received according to the proportion of the Faith of the Receiver. (a)

This preparation consists in the serious consideration of three things. First, of the Worthinesse of the Sacrament, which is tearmed to discern the Lords Body. Secondly, of thine own unworthinesse, which is to judge thy self. Thirdly, of the means whereby thou mayest become a worthy receiver, called Communication of the Lords Body.

*1. Of the worthinesse of the Sacrament.*

**T**He worthinesse of this Sacrament is considered three wayes. First by the Majesty of the Author ordaining. Secondly, by the preciousness of the parts whereof it consisteth. Thirdly, by the excellency of the ends for which it was ordained.

*1. Of the Author of the Sacrament.*

The Author was not any Saint or Angel: but our Lord Jesus, the eternal Son of God. For it pertaineth to Christ onely under the New Testament, to institute a Sacrament, because he onely

(a) *Efficacia Eucharistie non equaliter se habet quoad omnes fideles, sed pro ratione fidei communicantium, Origen.*

in promise and perform the Grace that it signifieth. And we are charged to hear no voice but his in his Church, Matt. 17: 5. How sacred should we esteem the Ordinance that proceedeth from Divine an Author?

2. Of the parts of the Sacrament.

The parts of this blessed Sacrament are three. First, the Earthly signes signifying: Secondly, the divine word sanctifying: Thirdly, the Heavenly graces signified.

First, the Earthly signes are *bread and Wine*, Cor. 11: 23, &c Prov. 9, 5. in number two, but one in use.

Secondly, the divine Word, is the Word of *Christs institution*; pronounced with *Prayers and blessings*, by a *lawfull Minister*: (a) Heb. 5: 4. Num. 16: 40. 1 Cor. 10: 16. The Bread and Wine without the Word are nothing, but as they were before; but when the Word commeth to those Elements, then they are made a Sacrament; and God is present with his own ordinance, and ready to perform whatsoever he doth promise. The divine words of blessing do not change or annihilate the (b) substance of the bread & wine: for if their substance did not remain, it could be

no

(a) *Eucharistia sacramentum non de aliorum manu quam presidentium sumamus*, Tert. lib. de Coron. cap. 3. (b) *Qui est contra panis percipiens vocationem Domini, non jam communis est, sed Eucharistia, ex duabus rebus constans, terrena & caelesti*, Iren: lib. 4. cap. 30. *Per sacramentum corporis & sanguinis Domini divina efficimur consortes natura, & tamen non desinit substantia vel natura panis & vini*, Gelas. contra Eutych.



no Sacrament: ) but it changeth them in use and in name. For, that which was before but common bread & wine to nourish mens bodies, is after the blessing, destinated to an holy use, for the feeding of the souls of Christians. And where before they were called bread and wine, they are now called by the name of those Holy things which they signifie, *The body and blood of Christ*: the better to draw our minds from those outward elements, to the Heavenly graces, which by the sight of our bodily eyes they represent, to the spirituall eyes of our faith. Neither did (a) Christ direct these words, *This is my body. This is my blood* to the bread and wine, but to his Disciples: as appears by the words going before, *Take ye, eat ye*. Neither is the Bread his Body, but in the same sense that the Cup is the *New Testament*, viz. by a Sacramentall Metonymie. And Mark notes plainly, that the words, *This is my Blood*, &c. *Were not pronounced by our Saviour, till after that all his Disciples had drunken of the Cup*, Mark 14: 23. 24. And afterwards in respect of the naturall substance thereof, he calles that the fruit of the vine, which in respect of the spirituall signification thereof, he had before termed his blood, Verse 25. after the manner of terming all Sacraments. And Christ bids us not to make him, but to do this in remembrance of him; and he bids us eat not simply his Body, but his body

(a) *Christus visibilia symbola, corporis & sanguinis appellatione honoravit, non naturam mutat, sed gratiam naturae adjiciens. Theodoret. Dialog. 1.*



as it was then broken, and his blood shed; which S. Paul expounds to be but *the Communion of Christs body, and the communion of his Blood*, 1. Cor. 10: 16. that is, an effectuall pledge that we are partakers of Christ, and of all the merits of his Body and blood. And by the frequent use of this Communion, Paul will have us to *make a shew of the Lords death till he come from heaven*, 1. Cor. 11: 26. Acts 3: 21, and 1. 11. Heb. 8: 21. *and till we, as Eagles shall be caught up into the ayre to meet him*, Matt. 24: 27, 28. who is the blessed Carcase and life of our souls.

Thirdly, the spirituall graces are likewise two: the Body of Christ, as it was with the feeling of Gods anger du to us, crucified: and his Blood, as it was (in the like sort) *shed for the remission of our sins*. They are also in number two, but in use one, viz. whole Christ, with all his benefits offered to all; and given indeed to the faithfull. These are the three integrall parts of this blessed Sacrament, the Signe, the Word, & the Grace. The Signe without this Word, or this Word without the Signe can do nothing and both conjoynd are unprofitable without the Grace signified: but all three concurring, make an effectuall Sacrament to a worthy Receiver. Some receive the outward Signe without the spirituall Grace, as Judas, who (as Austin saith) received (a) The Bread of the Lord, but not the Bread wich was the Lords Some receive the spirituall grace without the outward signe, as the Saint Thief on the Crosse:

(a) *Panem Domini, non panem Dominum. Aug.*

Crosse: and innumerable of the Faithfull, who Dying desire it, but cannot receive it through some externall impediments: but the worthy Receivers, to their comfort, receive both in the Lords Supper.

Christ chose Bread and Wine (rather than any other Elements) to be the outward signes in this blessed Sacrament: First, because they are easiest for all sorts to attain unto: Secondly, to teach us that as mans temporall life is chiefly nourished by *(a) bread*, and cherished by *Wine*: so are our souls by his *body and blood* sustained and quickned unto eternall life. Christ appointed *Wine* with the Bread to be the outward signes in this Sacrament, to teach us, first, that as the perfect nourishment of mans body consists both of Meat and drink, So Christ is unto our souls not in part, but in perfection, both salvation and nourishment: Secondly, that by seeing the sacramental *Wine* apart from the Bread; we should remember how all his precious blood was spilt out of his blessed body for the remission of our sins. The outward signes the Pastor gives in the Church, and thou dost eat with thy Mouth of thy Body: the spiritual grace Christ reacheth from heaven, and thou must eat it with the mouth of thy Faith.

### 3. Of the Ends for which this holy Sacrament was ordained.

The excellent and admirable Ends or Fruits, for  
 (a) David calls bread the strength of mans heart, Psalm 104: 15. Isai, the stay of Bread chap: 1. Ezech, the staffe of Bread chap. 4: 26. Homer *μυῖλος ἀνδρῶν*.

for which this blessed Sacrament was ordained,  
are seven.

*Of the first End of the Lords Supper.*

1. To keep Christians in a continual remembrance of that propitiatory Sacrifice, which Christ, once for all, offered by his Death upon the crosse, to reconcile us unto God. *Do this* (saith Christ) *in remembrance of me.* Mat. 26: 16, 1 Cor. 11: 25. And (saith the Apostle 1 Cor. 11: 26.) *As oft ye shall eat this bread, and drink this Cup, ye shall shew the Lords death till he come.* And he saith, Gal. 3: 1. that (by this Sacrament, and the preaching of the Word) *(a) Iesus Christ was so evidently set forth before the eyes of the Galatians, as if he had been crucified among them*: for the whole action representeth Christ; the breaking of the blessed Bread, the crucifying of his blessed Body: and the pouring forth of the sanctified wine, the Shedding of his holy Blood. Christ was once in himself Really offered: but as oft as the Sacrament is celebrated, so oft is he spiritually offered by the faithfull.

Hence the Lords Supper is called a propitiatory Sacrifice, not properly or really, but figuratively, because it is a memoriall of that propitiatory sacrifice, which Christ offered upon the Crosse. And to distinguish it from the real Sacrifice, the Fathers call it the *(b) unbloody Sacrifice.* It is also called the

*(a) Quotidie nobis Christus crucifigitur, Aug. Psa. 93. (b) sacramentum sacrificium.* If it be unbloody, because it is void of blood, then it is not Christs naturall body. If because it is offered without shedding of blood, then it is not available for the remission of sins, Heb. 9: 3, 1.

the Eucharist, because that the Church in this action offereth unto God the *sacrifice of praise and thanksgiving* for her Redemption, effected by the true and onely expiatory Sacrifice of Christ upon the Crosse. If the sight of Moabs King, sacrificing on the walls his own son, to move his gods to rescue his life, 2 Kings 3 : 27. moved the assailing Kings to such pittie, that they ceast their assault, and raised their siege: how should the spirituall sight of God the Father, sacrificing on the Crosse his onely begotten Son, to save thy soul, move thee to love *God thy Redsemer*, and to leave sin, that could not in justice be expiated by any meaner ransom?

*Of the second End of the Lords Supper.*

(4) 2. To confirm our Faith: for God by this Sacrament doth signifie: and seal unto us from Heaven, that according to the promise and new covenant which he hath made in Christ, he will truly receive into his Grace and Mercy all penitent beleevers, who duly receive this holy Sacrament, and that for the merit of the Death and passion of Christ, he will as verily forgive them all their sins, as they are made partakers of this Sacrament. In this respect the holy Sacrament is called *The Seal of the New Covenant, and remission of sins.* Rom.

*bullet* 4.  
 (4) *Christi cum Patre & Spiritu Sancto sacrificium panis & vini in fide & charitate sancta Ecclesia Catholica offerre non cessat, Aug. de fid. ad Per. Diat. cap. 16. Cum frangitur hostia, dum sanguis de calice in ora fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio, ejusque sanguinis de latere effusio designatur? Can. dist. 2. de can. sec. Cum frangitur. 37.*

11. Matth. 26 : 28. 2 Cor. 11 : 25. In our greatest doubts we may therefore, receiving this sacrament, undoubtedly say with *Samsons Mother* : *Jud. 13 : 13. If the Lord would kill us, he would not have received a burnt offering, and a meat offering at our hands, neither would he have blessed all those things, nor would at this time have told us such things as these.*

*Of the third End of the Lords Supper.*

3. To be a pledge and symboll of the most sincere and effectuall Communion which Christians have with Christ. 1 Cor. 10 : 16. *The Cup of the blood of Christ? The bread which we break, is not the communion of the body of Christ? that is, the most effectuall signe and pledge of our communion with Christ.* This union is called *Joh. 14 : 6. abiding in us, 1 Cor. 16 : 17. joyning to the LORD, Ephe. 2. 17. dwelling in our hearts*; and set forth in the holy Scriptures by divers Similees. First, of the *Vine and branches*: *John 15 : 5*. Secondly, of the *Head and body*: *Ephe. 2. 35. Col. 1. 18. Rom. 12. 4. 5.* thirdly, of the *Foundation and building*: *Ephe. 3. 19, 20.* Fourthly, of one *Loaf* consfected of many grains. 1 Cor. 10. 27. Fifthly, of the *Matrimoniall union* twixt Man and Wife *Ephe. 5, 31, 32. Rev. 21. 2.* and such like. And it is threefold betwixt Christ an Christians. The first is naturall, betwixt our humane nature, and Christs divine nature in the person of the Word. The second is mysticall, betwixt our persons absent from the Lord, and the person of the Christ, God

God and Man, into one mystical Body. The third is celestiall, betwixt our persons present with the Lord, and the person of Christ a Body glorified; these three conjunctions depend each upon other. For, had not our nature been first Hypostatically united to the Nature of God in the second person; we could never have been united to Christ in a Mystical Body. And if we be not in this life (though absent) united to Christ by a Mystical union, we shall never have communion of glory with him in his Heavenly presence. The Mystical communion (chiefely heere meant,) is wrought betwixt Christ and us by the Spirit of Christ, apprehending us; and by our Faith (stirred up by the same Spirit) apprehending Christ again. Both which Saint Paul doth most lively expresse; *follow after, if that I may apprehend that for which also I am apprehended of Christ Iesus.* Phil. 3:12. How can he fall away that holdeth, & so firmly holden? This union he shall best understand in his Mind, who doth most feel it in his Heart. But of all other times, this union is best felt, & most confirmed, when we do duely receive the Lords Supper. For then we shall sensibly feel our hearts knit unto Christ, and the desires of our souls drawn by Faith and the Holy Ghost, by the cords of Love, nearer and nearer to his Holinesse:

From this communion with Christ, there followeth to the faithfull many unspeakable benefits.

As first, Christ took by *imputation* all their sinnes.

and guiltinesse upon him, to satisfie Gods Justice for them; and he freely gives by *imputation* unto us all his righteousness in this life, and all his right unto eternall life when this is ended: and counteth all the *good or ill* that is done unto us, as done unto his *own person*. 2 Cor. 5: 21. Rom. 4: 25. 2. Pet. 2: 14. Phil. 3: 9.

Secondly, there floweth from Christs nature into our nature, united to him, the *lively Spirit and breath of Grace*, which reneweth us to a spiritual life: and so sanctifieth our *minds, wils, and affections*, that we daily grow more and more conformable to the *Image of Christ*. Matt. 25: 35. Acts 9: 4. Matth. 25: 45. Zach. 2: 8. Eph. 4: 23. 4. Rom. 8: 29.

Thirdly, he bestoweth upon them all saving graces, necessary to attain eternall life, as the sense of Gods love, the *assurance of our Election*, with *regeneration, justification, and grace to do good works*; 2 Cor. 3: 18. John. 15: 5. and 1: 16. till we come to live with him in his heavenly Kingdome. This should teach all true Christians to keep themselves as the *undefiled members* of Christs holy Body, and to beware of all uncleannesse & filthinesse: knowing that they live in Christ, or rather, that *Christ liveth in them*. From this union with Christ (sealed unto us by the Lords supper) S. Paul draweth arguments to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 Cor. 10: 16. and *Adultery*, 1 Cor. 16: 15, 16.

Lastly, from the former Communion twixt Christ and Christians, there flowes another Com-



munition, twixt Christians among themselves. Which is also lively represented by the Sacrament of the Lords Supper, in that the whole Church, being many, do all communicate of one Bread, in that holy action. 1 Cor. 10: 17. *We being many, are one Bread, and one Body*, for we are all partakers of that one Bread: that as the Bread, which we eat in the Sacrament, is but one, though it be confected of many grains, so all the Faithfull, though they be many, yet are they but *one mystical body under one Head*; which is *Christ*. Our Saviour prayed *five times* in that prayer, which he made after his last Supper, that his Disciples might be one: John. 17: 11, 21, 22, 23, 26. to teach us at once, how much this Unity pleaseth him. This Union betwixt the faithfull, is so ample, that no distance of place kan part is: so strong that death cannot dissolve it: so durable, that time cannot wear it out: so effectuell, that it breeds a fervent love betwixt those who never saw one another a face. And this conjunction of soul is termed the *communion of Saints*, which Christ effecteth by six speciall means: First, by governing them all by one and the same holy Spirit. Secondly, by enduing them all with one and the same Faith. Ephes. 4: 5. Thirdly, by shedding abroad his *own Love* into all their hearts: Rom. 5: 5. Fourthly, by *regenerating* them all by one and the same Baptisme. Tit. 3: 6. Ephes. 4: 5. Fifthly, by nourishing them all with one and the same spiritual Food. 1 Cor. 10: 17. & 11: 33. Sixthly, by being *one quickening Head*, of that *one Body* of his Church.



Church, which he reconciled to God in the body  
of his flesh. Col 1: 18, & 22. Hence it was, that  
the multitude of Believers in the Primitive  
Church, were of *one heart* and of *one Soul*, in  
*truth, affection, and compassion*. Acts 4: 32, And  
this should teach Christians to Love one ano-  
ther: seeing they are all members of the same holy  
and mysticall Body, whereof Christ is head: And  
therefore they should have all a Christian sympa-  
thie, and fellow-feeling to rejoyce one in ano-  
thers joy, to condole one in anothers grief, to  
bear with one anothers infirmity; and mutually  
to relieve one anothers wants.

*Of the fourth End of the Lords Supper.*

4. *To feed the souls of the Faithfull in the assu-  
red hope of life everlasting.* For this sacrament is  
a signe and pledge unto as many as shall receive  
the same according to Christs Institution: that he  
will, according to his promise, by the vertue of his  
Crucified body and blood, as verily feed our souls  
to life Eternall; as our bodies are by bread & wine  
nourished to this temporall life. And to this end  
Christ in the Action of the sacrament, (a) *really*  
*giveth* his very body and blood to every faithfull  
Receiver. Therefore the sacrament is called the  
*communion of the body and blood of the Lord.* And

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com-

(a) *Audio quid verba sonent: neque enim mortis tantum  
ac resurrectionis sui beneficium nobis offert Christus, sed corpus  
ipsum in quo passus est ac resurrexit. Concludo realiter, hoc est,  
vere nobis in cena dari Christi corpus, ut sit animis nostris in  
cibus salutare.* Calv. in Comment. in 1 Cor. 11: v. 26. 1 Cor.  
10: 16.

(a) communication is not of things absent, but present: neither were it the Lords Supper, if the Lords body and blood were not there. Christ is verily present in the sacrament, by a double Union: whereof the first is spirituall, twixt Christ and the worthy Receiver. The second is sacramentall, twixt the body and blood of Christ, and the outward signes in the sacrament. The forme is wrought by means that the same holy spirit dwelling in Christ and in the faithfull, (b) incorporateth the faithfull, as members unto Christ their Head, and so makes them one with Christ and partakers of all the graces, holinesse and eternall glory which is in him, as sure and as verily as they hear the words of the promise, & are partakers of the outward signes of the holy Sacrament. Hence it is, that the Will of Christ is a true Christians will: and the Christians life is Christs who liveth in him, Gal. 2:20. If you look to the things that are united, this Union is essentiall. If to the truth of this Union, it is reall. If to the manner how it is wrought, it is Spirituall. It is not our Faith, that makes the body and blood of Christ to be present, but the Spirit of Christ dwelling in him and us. Our faith doth but receive and apply unto our souls, those heavenly graces which are offered in the Sacrament.

The  
 (a) *Quod se nobis communicat, id sit arcana Spiritus Sancti virtute, quia res, locorum distantia disjungit, ac procul dissilium non modo aggregare, sed coadunare in unum potest. Gal. in Cor. 12:13.* (b) *Hac (sc. corpus & sanguis Domini) accepta atque haurita efficiunt, ut & nos in Christo & Christus in nobis sit. Hil. 1:10 de Trin. Jam corpus Christi meo corpori sociatum est, & sanguis meus ornavis genas, B. Agnetis dictum apud Ambr.*

The other, being the Sacramentall union, is not a *Physicall* or *Locall*, but a *spirituall* conjunction of the earthly signes, which are Bread & Wine, with the heavenly graces, which are the body and blood of Christ in the act of receiving: as if by a mutuall relation they were but one and the same thing. Hence it is, that in the same (a) instant of time that the worthy Receiver eateth with his mouth the bread and wine of the Lord: Christ eateth also with the mouth of his Faith, the very body & blood of Christ. Not that (b) Christ is brought down from heaven to the Sacrament; but that the holy Spirit, by the Sacrament, lifts up his minde unto Christ, not by any locall mutation, but by a devout affection: so that in the holy contemplation of Faith, he is at that present with Christ, & Christ with him. And thus beleaving and meditating how Christ his body was crucified, & his precious blood shed for the remission of his sins, & the reconciliation of his Soul unto God: his Soul is hereby more effectually fed in the assurance of eternall life, then bread and wine we can nourish his body to his temporall life. There must be therefore of necessity in the Sacrament,

O 3

both

(a) Corpus non adest cum pane; omon, id est, simul loco, sed omon, id est, simul tempore. (b) Quum æra celestis sit actio, minime absurdum est, Christum in cælo manentem à nobis recipi; Calv. in 1 Cor. 12:15. (c) E. dem mitte in cæum, & cum in terris tanquam presentem tenuisti. Aug. Ep. st. 3. ad Vilul. E. dem quum dico, non intelligo quamlibet opinionem, sed fiduciam, qua, quum audis pavem tesseram esse corporis Christi, non dubita impleri à Domino, quod verba sonant, corpus quod nequam cernis, spirituale tibi esse alimentum, xumque ex Christi carne vivificam in nos per spiritum diffundi, Calv. Ibid.

Sacrament, both the outward signs to be visible seen with the eyes of the body, and the body and Blood of Christ to be *spiritually discerned* with the *Eye of Faith*. But the form how the holy Ghost makes the bodie of Christ, being absent from its place, to be present with us by our union. S. Paul tearms a *great Mystery*; Ephes. 5: 23. such a our understanding cannot worthily comprehend. The Sacramentall bread & wine therefore are not bare signifying signes, but such as wherewith Christ doth indeed exhibite & give to every worthy Receiver, not (a) onely his Divine vertue and efficacy, but also his very body & blood, as verily as he gave to his Disciples the holy Ghost, by the signe of his sacred Breath; or Health to the diseased, by the Word of his mouth, or touch of his hand or garment. And the apprehension by faith is more forcible, then the exquisitest comprehension of Sense or Reason. To conclude this point: this holy Sacrament is that blessed bread which being eaten, opened the eyes of the *Emmanuelites*, that they knew Christ. Luke 24: 30, 31. This is that Lordly Cup, by which *we are all made to drink into one spirit*: 1 Cor. 12: 13. This is that *Rock, flowing with Honey*, 1 Sam 4: 27. that reviveth the fainting spirit of every true Jonathan, that tastes it with the mouth of Faith: This is that *Bar-*

(a) Ego tunc nos demum participare Christi bonis agnosco, postquam Christum ipsum obtinemus. Obtinetur non tantum quum pro nobis factum fuisse victimam credimus: sed dum in nobis habitat, dum ejus sumus membra, ex carne ejus, dum in unam denique & vitam & substantiam (ut ita loquar) cum ipso coalescimus. Calvin. Ibid.

by Loaf, Judg. 7: 13. which tumbling from above; strikes down the tentes of the Midianites of infernall darkenesse, Elias Angelicall Cake & Ghoater preserved him forty dayes in Horeb, 1 Kin: 18: 6, 7. and Manna (Angels food) fed the Israelites fourtie yeeres in the Wildernesse, Ps. 78: 24, 25. Numb: 16, 35. but this is that true bread of life, and heavenly Manna, Joh. 6: 32, 35, 49, 50. which if we will ducly eat, will nourish our Souls for ever unto life eternal. Joh. 6: 51, 58. How should then our souls make unto Christ that request from a spirituall desire, which the Capernautes did from a Carnall motion? Lord, evermore give us this bread. Joh. 6: 35.

*The fifth End of the Lords Supper.*

5. To be an assured pledge unto us of our Resurrection. The Resurrection of a Christian is two-fold; first, the spirituall resurrection of our souls, in this life from the death of sin, called the first Resurrection: Joh. 5: 2. Rom. 6: 4, 5, 12. because that by the trumpet voyce of Christ in the preaching of the Gospell, we are raised from the death of sin to the life of grace: Blessed and holy is he (saith S. John Rev. 20: 6.) who hath part in the first Resurrection: for on such the second death hath no power. The Lords Supper (a) is bot a mean and a pledge unto us of this spirituall and first Resurrection. He that eateth me, even he shall

O 4

live

(a) Hinc apud priscoi Sacramentum baptismi appellabatur, Salus Sacramentum vero Domini corporis, Vitis Aug. 1. 1. de peccatorum meritis, c. 14.

*live by me:* Joh. 6: 57. And then are we fit Guests to sit at the Table with Christ, when like Lazarus we are raised from the death of sin, to the newnesse of life. Joh. 17: 2.

The truth of this first resurrection will appear by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and Practice of Piety thy heart answereth with *Samuel, Here I am, speak, Lord, for thy servant heareth.* 1 Sam. 3: 10. And with *David, O God my heart is ready.* Psalm. 108: 1. And with *Paul, Lord, what wilt thou have me to do?* Acts 9: 9. Then surely, thou art raised from the death of sin and hast thy part in the first Resurrection: but if thou remainest Ignorant of the true grounds of Religion, and findest in thy self a kind of secret loathing of the exercises thereof, and must be drawn, as it were against thy will, to do the works of Piety, &c. then surely thou hast but *a name that thou livest, but thou art dead,* Rev. 3: 1. as Christ told the Angell of the Church of Sardis, and thy soul is but as salt to keep thy body sweet.

Secondly, the corporall resurrection of our bodies at the last day, which is called the second resurrection, which freeth us from the first death. He that eateth my flesh, & drinketh my blood hath eternall life, and I will raise him up at the last day John 6: 54. For this Sacrament signifieth and sealeth unto us, that Christ died and rose againe

ag in for us, and that his (a) flesh quickneth and nourisheth us unto eternall life, and that therefore our bodies shall surely be raised to eternall life at the last day. For seeing our Head is risen; all the members of the bodie shall likewise surely rise again. For how can those bodies, which (being the weapons of Righeousnesse; Rom. 6: 13. Temples of the Holy Ghost, 1 Cor. 6: 19. and members of Christ) have been (b) fed and nourished with the Body and Blood of the Lord of life, but be raised up again at the last day? And this is the cause that the bodies of the Saints, being dead, are so reverently buried & laid to sleep in the Lord. And their buriall places are termed the *beds* and *dormitories* of *Saints* Isay. 26: 19, 20. The reprobates shall arise at the last day; but by the Almighty power of Christ, as he is Iudge, bringing them as Malefactours out of the Goal, to receive their sentence, & deserved execution: but the Elect shall arise by vertue of Christs resurrection, and of the communion which they have with him, as with their Head. And his resurre-

O S

tion

(a) *Hinc panis & vinum a veteribus nominantur symbola resurrectionis, Con. Nice. John 6: 51; Caro Christi non in sese, sed in verbo ipsi hypostatice unita vivifica est: Cyr. in Joh. 10: 13. Et quia est propria caro verbi cuncta vivificantis. Synod. Ephes. ad Reginas Vivificat: 1. Ratione meriti obedientia, quia Christi caro pro credentibus oblata fuit in Sacrificium; 2. Ratione copulationis nostra cum Christo, quia non possumus ad Deum vita fontem pertingere, nisi carne illa Christi mediante, & quatenus carni illi quasi membra sumus insiti. Caro non prodest. John. 6: 63. i. e. Carnalis opinio non conveniet cum mysterio manducationis carnis Christi. (b) Quo modo negant carnem copacem esse resurrectionis qua sanguine & corpore Christi nutri-*  
tur? *Iren. lib. 4. c. 34.*



tion is the (a) cause and assurance of ours. The (b) resurrection of Christ, is a Christians particular faith : and the (c) resurrection of the dead, is the child of Gods chiefest confidence. Therefore Christians, in the primitive Church, were wont to salute one another in the Morning with these phrases, *The Lord is risen* : and the other would answer ; *True, the Lord is risen indeed.*

*The sixth End of the Lords Supper.*

7. To seal unto us the assurance of everlasting life. Oh, what more wished or loved, then life ! or what do all men naturally more, either (d) fear or abhor then death ! Yet is this first death nothing, if it be compared with the second death ; neither is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of eternall life, prepare thy self to be a worthy receiver of this blessed Sacrament. For our Saviour assureth us. *That if any man eat of this bread, he shall live for ever : and the bread that I will give, is my flesh, which I will give for the life of the World.* John. 6 : 52. He therefore, who duly eateth of this holy Sacrament, may truly say not only, *Credo vitam aternam*, I beleeve the life everlasting : but also, *Edo vitam aternam*, I eat life everlasting. And indeed this is the true tree of life,

(a) Christi resurrectio in qua nostra innititur communis resurrectionis fidei iussor est, Theod. (b) Mortuum esse Christum etiam Paganis credant: resurrexisse vero propria Fides est Christianorum. Aug. l. 10. con. Faust. cap. 19. (c) Tota fiducia Christianorum est resurrectio mortuorum. Tert. l. 5. de resurrect. Carn. (d) Quisquam terribilius terribilissimum mors. Arist.



The life, which God hath planted in the midst of the Paradise of the Church : And whereof he hath promised to give every one that overcommeth, to eat. Rev. 2: 7. And this Tree of Life, by infinite degrees excelleth the Tree of Life that grew in the Paradise of Eden, for that had his root in the earth, this from Heaven: that gave but life to the body, this to the Soul; that did but preserve the life of the living; this restoreth life to the dead. The leaves of this tree, heal the Nations of beleevers, and it yeelds every Moneth a new manner of fruit, Rev. 22: 6. which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament ! at least once every moneth taste anew of this renewing fruit, which Christ hath prepared for us at his Table to heal our infirmities, and to confirm our belief of life everlasting.

*Of the seventh End of the Lord's Supper.*

(a) 7. To bind all Christians, as it were by an oath of fidelity, to serve the one onely true God: and to admit no other propitiatory Sacrifice for sins, but that one reall Sacrifice which by his death Christ once suffered, and by which he finished the sacrifice of the Law, and effected eternall Redemption, and Righteousnesse for all beleevers. And so to remain for ever a publike mark of profession, to distinguish Christians from all Sects, and false Religions. And seeing that in the Masse there is a strange Christ adored: not he that was

O 6

born

(a) *Milites Sacramento erant jurati & obstricti ad praestandum soli imperatori fidelitatem & obedientiam.*

born of the Virgin Mary but one that is made of a water Cake : and that the offering up of this Breaden god is thrust upon the Church, as a propitiatory Sacrifice for the quick and the dead : all true Christians, upon the danger of wilfull perjury, before the Lord Chief Justice of Heaven and Earth, are to detest the Masse, as the Idoll of Indignation, which is most derogatory to the all sufficient world-saving merits of Christs death and passion. For by receiving the Sacrament of the Lords Supper, we all swear, that all reall Sacrifices are ended by our Lords death : and that his Body and Blood once crucified and shed, is the perpetuall food, and nourishment of our souls.

2. *How to consider thine own unworthinesse.*

**A** Man shall best perceive his own unworthinesse, by examining his life, according to the Ten Commandements of Almighty God. Search therefore what duties thou hast omitted, and what vices thou hast committed, contrary to every one of the Commandements, remembering, that without *repentance* and *Gods mercy* in Christ, the *Curse of God*, containing all the miseries of this life, and everlasting torments in Hell fire when this is ended, is due to the breach of the least of Gods Commandements, Deut. 27 : 26. Gal. 3 : 10. And having taken a due survey both of thy sins and miseries, retire to some secret place, and there putting thy self in the sight of the Judge, as a guilty malefactor standing at the Bar

made to receive his sentence, bowing thy knees to the  
earth, smiting thy breast with thy fists, & be-  
wailing thy cheeks with thy tears, confesse thy  
sins, and humbly ask him mercy and forgive-  
nesse; in these or the like words.

*An humble confession of sins, to be made unto God,  
before the receiving of the Holy Communion.*

O GOD and heavenly Father, when I con-  
sider the goodnesse which thou hast ever shew-  
ed unto me, and the wickednesse which I have  
committed against he:ven and against thee, I am  
ashamed of my self, and confusion seems to cover  
my face as a vail: for which of thy commande-  
ments have I not transgressed? O Lord, I stand  
here guiltie of the breach of all thy holy Lawes:

(a) For the love of my heart hath not so intirely  
cleaved unto thy Majesty, as to vain and earthly  
things: I have not feared thy Judgements, to de-  
terre me from sins, not trusted to thy Promises,  
to keep me from doubting of my temporall, or  
from despairing of mine eternall state, I have  
(b) made the Rule of thy divine worship to be  
what my minde thought fit, not what thy word  
prescribed: finding my heart more prone to re-  
member my blessed Saviour in a painted picture  
of mans device, rather then to behold him (c)  
crucified in his Word, and Sacrament, after his own  
ordinance, where I (d) should never use thy Name  
whereat

(a) The 1 Commandment, Deut. 6: 5. Matth. 13: 37, 38,  
Levit. 19: 14. Psal. 22: 5, 6. Ps. 38: 8. (b) The 2 Command-  
ment, Deut. 12: 32. Matt. 15: 9. (c) Gal. 3: 8. (d) The 3  
Commandment, Phil. 2: 10. Ecc. 4: 17. 1 King. 19: 13. Jer. 5: 2.

(whereat *all knees do bow*) but with religious reverence, nor any part of thy worship, without due preparation and zeal: I have blasphemously abused thy holy name, to rash and customary Oathes; yea, I have used oathes by thy sacred name (a) and false covers of my filthy sinnes. And have been present at thy service oftentimes more for ceremony, then conscience, and to please men more then to please thee, my gracious God.

Where I should sanctifie (b) thy *Sabbath Day* by being present at the publike exercises of the Church, and by meditating privately on the Word and Works of God, & by visiting the sick and relieving of my poor (c) *brethren*: alas, I have thought those holy Exercises a burden, because they hindred my vain sports: yea, I have spent many of thy Sabbaths in mine own prophane pleasures, without being present at any part of thy divine worship. (d) Where I should have given all due reverence to my Naturall, Ecclesiasticall, and Politick parents, I have not shewed that measure of dutie and affection to them, which their care hath deserved. I have not had thy *Ministers* in such *singular love for their works sake*, as I ought; but I have taunted at their zeal, and hated them, because they reprov'd me justly. And I have carried my self contemptuously against thy Magistrates and Ministers, though I

(a) Here confess thy rash & false swearing. (b) The 4 Commandment. Acts 20: 7. (c) 1 Cor. 16: 2. Here confess thy travelling on the Sabbath, & thy leaving that holy exercise to go to sporting or feasting. (d) The 5 Commandment 1 Thes. 5: 13. Gal. 4: 15.

new that it is thine Ordinance, that I should be  
 obedient unto them (a).

Where I should be (b) *slow to wrath*, and (c)  
*ready to forgive offences*, and not suffer the Sun to  
 down upon my wrath, but to do good for evill,  
 And saving my very enemies for thy sake: I, alas, for  
 some sorry word, have burst out into open rage,  
 and harbouring thoughts of mischief in my heart,  
 have preferred to feed on mine own malice, ra-  
 ther then to eat thy holy Supper (d).

Where (e) I should keep my mind from all  
 liby lusts, and my body from all uncleannesse:  
 O LORD, I have defiled both, and made my  
 heart a Cage of all impure thoughts, and my  
 minde a very Stye of the unclean spirit. Yea, the  
 remedy which thou (Lord) hast ordained for in-  
 continency, could not contain me within the  
 bounds of chastity: for by doating on Beauty,  
 whose ground is but dust, Satan hath bewitched  
 my flesh to lust after strange flesh.

(f) Where I should have lived in uprightnesse,  
 giving every man his due, being contented with  
 mine own estate, and living conscionably in my  
 lawfull calling, should be ready (according to  
 mine

(a) Here confesse thy disobedience to thy Parents, Mini-  
 sters, Magistrates, Masters, or Tutors. The 6. Command-  
 ment. Prov. 9: 11. (b) Eph. 4: 31. Mark. 5: 44. (c) Here  
 confesse thy hastinesse and fury, and if thou hast been any  
 way the cause of any mans death unjustly, or cruelly. (d)  
 The 7 Commandment. 1 Thes. 4: 3. &c. Rom. 6: 13.  
 Here confesse unto God thy secret pollutions, fornication  
 or adultery, if Satan hath so farre prevailed over thee.  
 (e) The 8 Commandment (f) Eph. 4: 28. Luke 6: 34.  
 35. Lev. 15: 35.

mine ability) to lend and give unto the poor. Oh Lord, I have by oppression, extortion, bribery, cavillation, & other indirect dealings, under pretence of my calling and office, robbed and purloined from my fellow Christians: yea, I have received, and suffered Christ, where I was trusted many a time in his poor members, to stand hungry, cold and naked at my door, and hungry, cold and naked, to go away succourlesse, as he came: and when the leanness of his cheeks pleaded pitty, the hardnesse of my heart would shew no compassion (a).

(b) Where I should have made conscience to *sp. at the truth in simplicity*, without any falsehood, *prudently* judging aright, and *charitably* construing all things in the best part; and should have defended the *good name* and *credit* of my neighbour; alas (vile wretch that I am) I have belyed and slandered my fellow-brother, and as soon as I heard an ill report, I made my tongue the instrument of the Devill, to blazon that abroad unto others, before I knew the truth of it my self. I was so far from *Psalm. 15: 3. speaking good word*, in defence of his good name; that it tickled my heart in secret to hear one, that I envied, to be axed with such a blemish, though I knew that otherwise the graces of God shined in him in abundant measure. I made jests of officious and

(a) Here confesse if thou hast secretly stolen, or openly robbed any thing, or hast detained from any father lesse child that which is his by right. (b) The 9 Commandment. *Exod. 8: 16. Matt. 10: 16. 1 Cor. 13: 7.*

and advantage of pernicious lyes: herein shewing  
my self a right Cretian, rather then an upright  
Christian (a).

And lastly (O Lord) where I should have re-  
sted fully contented with that portion which thy  
Majesty thought meetest to bestow upon me in  
this pilgrimage: and rejoyce in anothers good as  
mine own: alas, my life hath been nothing  
else but a greedy lusting after this neighbours  
house, and that neighbours Land; yea, secretly  
wishing such a man dead, that I might have his  
living or office: covering rather those things  
which thou hast bestowed on another, rather then  
being thankfull for that which thou hast given  
unto my self. Thus I, O LORD, who am a *car-*  
*nall sinner*, and sold under sin, have transgressed  
all thy holy and spirituall Commandements, from  
the first to the last, from the greatest unto the  
Least; and here I stand guilty before thy Judge-  
ment seat, of all the branches of all thy Lawes,  
and therefore lyable to thy Curse, and all the  
miseries that Justice can powr forth upon so cur-  
sed a creature. And whither shall I go for delive-  
rance from this misery? Angels blush at my re-  
bellion, and will not help me: Men are guilty  
of the like transgression, and cannot keep them-  
selves. Shall I then despaire with Cain, or make  
away my self with Judas? No, Lord: for that  
were

(a) Here confesse, if thou hast belyed or slandered thy  
neighbour, or not spoken the truth, to clear his innocency  
when thou wast called thereto. Tit. 1. 12. The 10. Com-  
mandement. Heb. 13. 5. 1 Tim. 6. 6. Phil. 4. 11, 12.



were but to end the miseries of this life, and to begin the endlesse torments of Hell : I will rather appeal to thy *Throne of Grace*, Heb. 4. where mercy reignes to pardon abounding sins, and out of the depth of my miseries, I will cry with David, Psalm. 130: 1. for the *depth of thy mercies*, *Though thou shouldest kill me with afflictions*, yet will I, like Iob, put my trust on thee. Job. 13: 12. Though thou shouldest drown me in the Sea of thy displeasure, with *Ionas*, Jonas 2: 2. yet will I catch such hold on thy mercy, that I will be taken up dead clasping her with both my hands. And though thou shouldest cast me into the bowels of Hell, as Jonas, into the *Bodie of the whale*: yet from thence would I cry unto thee; (O God the Father of Heaven, O Iesus Christ the Redeemer of the World, O Holy Ghost my sanctifier, three persons, and one eternall God, have mercie upon me a miserable sinner.) And seeing the goodnesse of thine own nature first moved thee to send thine onely begotten Son to dye for my sins, that by his death I might be reconciled to thy Majesty : O reject not now my penitent Soul, who being displeased with her self for sin, desireth to return to serve, and please thee in newnesse of life: and reach from Heaven thy helping hand to save me thy poor servant, who am (like Peter) ready to sink in the Sea of my sins and misery. Wash away the multitude of my sins, with the merits of that blood, which I beleeve that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the blessed



fed Sacrament of thy precious Body and blood, O LORD, I beseech thee, let thy holy Spirit, by thy Sacrament, seal unto my soul, that by the merits of thy Death and Passion, all my sins are so freely and fully remitted and forgiven, that the curses and judgements, which my sins have deserved, may never have power either to confound me in this life, or to condemn me in the world which is to come: for my stedfast faith is, that *thou hast dyed for my sins, and risen again for my justification.* This I beleve, O Lord, *help mine unbelief.* Work in me likewise, I beseech thee, an unfained Repentance, that I may heartily bewail my former sins, and loath them; and serve thee henceforth in newness of life, and greater measure of holy devotion. And let my soul never forget the infinite love of so sweet a Saviour; that hath laid down his life to redeem so vile a sinner. And grant, Lord, that having received these seals and pledges of my communion with thee, thou mayest henceforth so dwell by thy Spirit in me, and I so live by faith in thee, that I may carefully walk all the dayes of my life in godlinesse and Piety towards thee, and in Christian Love and Charity towards all my Neighbours, that living in thy fear, I may dye in thy favour, and after death, be made partaker of eternall life, through Jesus Christ my Lord and onely Saviour, Amen.

3. *Of the means whereby thou mayest become a worthy Receiver.*

THESE Means are duties of two sorts: the former respecting God; the latter our Neighbour. Those

Those which respect GOD, are three: first, sound knowledge: secondly, true faith: thirdly, unfained Repentance. That which respecteth our Neighbour, is but one, sincere Charitie.

1. *Of sound Knowledge requisite in a worthy Communion.*

Sound knowledge, is a sanctified understanding of the first Principles of Religion. Heb. 6: 1, 2. As first, of the Trinitie of persons in the unitie of the Godhead. Secondly, of the creation of Man, and his Fall. Thirdly, of the curse and misery due to sin. Fourthly, of the natures, and Offices of Christ, and redemption by faith in his death, especially by the doctrine of the Sacrament, sealing the same unto us. Joh. 17: 3. 1 Tim. 2: 4, 5. 1 Cor. 12: 29. 2 Cor. 12: 5. For, as an house cannot be built, unlesse the foundation be first laid, no more can Religion stand, unlesse it be first grounded upon the certain knowledge of Gods Word. Secondly, if we know not Gods will, we can neither beleeve nor do the same. For as worldly businesse cannot be done but by them who have skill therein, so without knowledge must men be much more ignorant in divine and spirituall matters. And yet in temporall things a man may do much more by the light of nature: But in religious mysteries, the more we relye upon naturall reason, the further we are from comprehending spirituall truth. 1 Cor. 2: 14. Rom. 8: 7. Which discovers the fearfull estate of those who receive without knowledge, and

and the mere fearfull estate of those Pastors, who minister unto them without Catechizing.

2. *O, sincere Faith, required to make a worthe Communicant.*

Sincere Faith is not a bare knowledge of the Scriptures, and first grounds of Religion; (for that *Devils* and *Reprobates* have in an excellent measure, & do beleve it, and tremble *Jam. 3: 19: Heb. 4: 2.* but a true perswasion of all those things, whatsoever the Lord hath revealed in his Word: & also a particular application of Christ unto a mans own Soul, of the offers of mercy, which God hath made in Christ to all beleevving sinners. And consequently, that Christ and all his merits do belong unto him as well as to any other. For first: if we have not the righteousness of Faith, *Rom. 4: 11.* the Sacrament seals nothing unto us, and every man in the Lords Supper receiveth so much as he beleeveth. Secondly, because that without Faith, we communicating on Earth, cannot apprehend Christ in Heaven: For as he dwelleth in us by Faith, *Ephes. 3: 17.* so by faith we must likewise eat him. Thirdly, because that without faith we cannot be perswaded in our consciences that our receiving is acceptable unto God. *Heb. 11: 6. Rom. 14: 23.*

3. *Of unfained repentance, requisite for a true communicant, Isa. 55: 7. Eze. 33: 11. Acts 16: 25. and 3: 19. Luke 1: 74, 75.*

*True repentance is a holy change of the minde, when*

when upon the feeling sight of Gods mercy, and a mans own misery, he turneth from all his known and secret sins, to serve God in holinesse and righteousnesse all the rest of his dayes. For as he that is gluttoned with meat, is not apt to eate Bread so he that is stuffed with sins, is not fit to receive Christ. And a conscience defiled with wilfull filthinesse, makes the use of all holy things unholy unto us. Our sacrificed spotlesse Pascheover cannot be eaten with the sower leaven of malice and wickednesse, saith Paul. 1 Cor. 5: 8. Neither can the old bottles of our corrupt and impure consciences, retain the new wine of Christs precious blood, as our Saviour saith Mark. 2: 22. We must therefore truly repent, if we will be worthy partakers.

1. *The duties to be performed in respect of our Neighbour, is Charitie.*

Charity is a hearty forgiving of others who have offended us, & after reconciliation, an outward unfained testifying of the inward affections of our hearts, by gestures, words, and deeds, as oft as we meet, & occasion is offered. For first, without love to our neighbour, no sacrifice is acceptable unto God, Matt. 5: 23, 24. Secondly, because one chief end, wherefore the Lords Supper was ordained, is, to confirm Christians love one towards another. Joh. 13: 14, 34, 35. Thirdly, no man can assure himself that his own sins are forgiven of God, if his heart cannot yeeld to forgive the faults of men that have offended him,

Mat:

lat. 6: 12, 14, 16, & 18: 25. Thus far of the first sort of duties which we are to perform before we come to the Lords Table, called Preparation.

*Of the second sort of duties, which a worthy Communicant is to perform at the receiving of the Lords Supper, called Meditation.*

THIS Exercise of spirituall Meditation, consists in divers points. First, when the Sermon ended, and the Banquet of the Lords Supper begins to be celebrated, meditate with thy self how thou art invited by Christ, to be a Guest at his holy Table, and how lovingly he inviteth thee: *Ho, every one that thirsteth, come ye to the waters of life, &c. Come, buy wine and milk without mony and without price: eat ye that which is good, let your soul delight it self in fatnesse.* Isa. 55: 1, 2. *Take ye, eat ye; this is my body, which was broken for you: drink ye all of this; for this is my blood, which was shed for the remission of your sins.* Math. 26: 26, 27, 28, &c. What greater honour can be vouchsafed, than to be admitted to sit at the Lords own Table? What better fare can be afforded, than to feed of the Lords own body & blood? If David thought it to be the greatest favour that he could shew unto good Barzillai, for all the kindnesse that he shewed unto him in his troubles, to offer him, that he should feed with him at his own Table in Jerusalem; 2 Sam. 19: 3. how much greater favour ought we to account it, when Christ doth indeed feed us in the Church at his own Table, and

and that with his own most holy bodie & blood

2. As *Abraham*, when he went up to the *Mount*, to sacrifice *Isaac* his Son, *Gene. 22.* left his servants beneath in the valley: so when thou comest to the spirituall Sacrifice of the Lords Supper, lay aside all earthly thoughts and cogitations: that thou mayest wholly contemplate of Christ, and offer up thy Soul unto him, who Sacrificed both his Soul and Body for thee.

3. Meditate with thy self, how precious and venerable is the Bodie and Blood of the Son of God, who is the Ruler of heaven and earth: the Lord, at whose beck the Angels tremble, and whom both the quick and dead shall be judged at the last day, and thou among the rest. And how that it is he, who having bin crucified for thy sins, offereth now to be received by faith into thy soul. On the other side, consider how sinfull creature thou art; how altogether unworthy of so holy a Guest; how ill deserving to taste of such sacred food, having been conceived in filthinesse & wallowing ever since in the myre of Iniquities, bearing the Name of a Christian, but doing the workes of the Devill: adoring Christ with an *Ave Rex*, Haile King, in thy mouth, but spitting Oathes in his face, and crucifying him anew with thy gracelesse actions.

Fourthly, ponder then, with what face dardest thou offer to touch so holy a body with such defiled hands? Or to drink such precious Blood with so lewd and lying a mouth, or to lodge so blessed a Guest in so unclean a stable! For if the

Beth-

00 Bethshemites were slain for but looking irreve-  
 12: gently into the Ark of the old Testament, what  
 judgement mayest thou justly expect, who with  
 such impure eyes and heart, art come to see and  
 receive the Ark of the New Testament, in which  
 dwelleth *all the fulnesse of the God-head bodily?*  
 Col. 2 : 9.

an If *Vzza* for but touching (though not without  
 zeal) the Ark of the covenant, was *strucken with*  
 sudden death. 2 Sam. 6 : 7. what stroak of Divine  
 judgement mayest thou not fear, that so rudely,  
 with unclean hands, doest presume to handle the  
 Ark of the eternall Testament, wherein are hid all  
 the Treasures of Wisdom and knowledge?

nov If *Iohn Baptist* (the holiest Man that was born  
 of a Woman), thought himself *unworthy* to bear  
 his shooes, Matth. 3 : 11. (O Lord) how unwor-  
 thy is such a profane wretch, as thou art, to eat  
 his *holy flesh*, and to drink his *precious blood*.

uc If the blessed Apostle Saint Peter, seeing but a  
 glimpse of Christs *almighty* power, thought him-  
 self *unworthy* to stand in the same boat with him;  
 how unworthy art thou to sit with Christ at the  
 same Table, where thou mayest behold the infi-  
 nitnesse of his Grace and Mercie displayed?

ch If the Centurion thought that the *roof of his*  
 house was not worthie to harbour so divine a  
 Guest, Matt. 8 : 8. what room can there be fit un-  
 der thy ribs, for Christs holinesse to dwell in?

so If the Blood-issued sick Woman feared to touch  
 the *Hem of his Garment*; how shouldest thou  
 tremble to eat his flesh, and to drinke his All-  
 healing-blood?



Yet if thou comest humbly, in Faith, Repentance, & Charitie, abhorring thy sins past, and purposing unfainedly to amend thy life henceforth, let not thy former sins affright thee; for they shall never be laid unto thy charge: and the Sacrament shall seal unto thy soul, that all thy sins and the Judgements due unto them, are fully pardoned, and clean washed away by the blood of Christ. For, this Sacrament was not ordained for them who are perfect: but to help penitent sinners unto perfection. Christ came *not to call the righteous, but sinners to Repentance.* *Matt. 9: 12, 13.* And he saith, *that the whole need not the Physician, but they that are sick.* *Matt. 11: 28.* Those hath Christ called, and when they came, them hath he ever helped. Witness the whole Gospel, which testifieth, that no one Sinner, who came to Christ for mercy, went ever away without his errand. Bather thou like wise thy sick Soul in this Fountain of Christ's blood; and doubtlesse according to his promise *Zachar. 13: 1,* thou shalt be healed of all thy *sins and uncleannesse.* Not sinners therefore, but those who are unwilling to repent of their sins, are barred from this Sacrament.

Fifthly, meditate, that Christ left this Sacrament unto us as the chief Token and Pledge of his Love: not when we would have made him King. *John 6: 15.* (which might have seemed requital of kindness) but when Judas and the High Priests were conspiring his death, (therefore wholly of his meer favour.) When Nathanael would



would shew David how entirely the poor man loved his sheep that was killed by the rich man: he gave her (saith he) to eat of his own morsels, and his own cup to drink, 2 Sam. 1:2, 3. And must not then the love of Christ to his Church be unspeakable, when he gives her his own flesh to eat, and his own blood to drink; for her spirituall and eternall nourishment? If then there be any love in thine heart, take the cup of *Salvation* into thine hand, and pledge his love with love again, Psalm. 116:11.

Sixthly, when the Minister beginneth the holy consecration of the Sacrament, then lay aside all praying, reading, and all other cogitations whatsoever: and settle thy meditations onely upon those holy actions and rites: which according to Christs institution are used in and about the holy sacraments. For it hath pleased God (considering our weaknesse) to appoynt those Rites as means, the better to lift up our minds to the serious contemplation of his heavenly Graces.

When therefore thou seest the Minister putting apart Bread and Wine on the Lords Table; and consecrating them by Prayer, and the rehearsing all of Christs institution, to be a holy Sacrament of the blessed Body and Blood of Christ, then meditate, how God the Father, of his meer love to mankinde, set apart and sealed his onely begotten Son, to be the All sufficient means, and onely Mediatour to redeem us from sin, and to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister break the Bread being blessed, thou must meditate, that Jesus Christ the eternal Son of God was put to death and his blessed Soul and Bodie (with the sense of Gods anger) broken asunder for thy sins, verily as thou now seest the holy Sacrament be broken before thine eyes: and withall call to mind the hainousnesse of thy sins, and the greatness of Gods hatred against the same, seeing Gods justice could not be satisfied, but by such a Sacrifice.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it; then meditate. That the King (who is the Master of the Feast) stands at the table to his Guests; & looketh upon thee whether thou hast on thee the (a) *Wedding garment*, Mat. 22: 11. Think also, that all the holy Angels that attend upon the Elect in the Church, and do desire to behold the celebration of these holy Mysteries, do observe thy reverence and behaviour. 1 Cor. 11: 10. Ephes. 1: ult. 1 Pet. 1: 12. Let thy soul therefore, whilst the Minister bringeth the Sacrament unto thee, offer thou or the like short Soliloquie unto Christ.

*A sweet Soliloquie to be said betwixt the consecration and receiving of the Sacrament.*

*Is it true indeed, that God will dwell on earth? Behold the Heaven, and the Heavens of Heavens are not able to contain thee: 1 King. 8: 27. how much more shall this house be able to contain thee?*

(a) This wedding Garment is righteousness & holiness. Rev. 19: 8. Ephes. 4: 24.

much more unable is the soul of such a sinfull creature as I am to receive thee.

But seeing it is thy blessed pleasure, to come thus to sup with me, and to dwell in me? Rev. 3: 20. Joh. 24: 23. I cannot for joy but burst out, and say, *What is man, that thou art so mindful of him, and the son of man, that thou so regardest him?* What favour soever thou vouchsafest me in the abundance of thy Grace, I will freely confesse what I am in the wretchednesse of my Name. I am in a word, a carnal creature, whose very Soul is sold under sin: Rom. 7: 14. a wretched man, compassed about with a *bodie of death*, vers. 24: Yet Lord, seeing thou callest, here I come; and seeing thou callest sinners, Marth. 9: 13. I have thrust my self in among the rest, and seeing thou callest *all* with their *heaviest loads*, Marth. 11: 28. I see no reason why I should stay behind. O Lord, I am sick, and whither should I go, but unto thee the Physician of my Soul? Thou hast cured many: but never diddest thou meer with a more miserable Patient; for I am more leproous then Gehazy, more unclean then Magdalene, more blinde in Soul, than Bartimeus was in Bodie; for I have lived all this while, and never seen the true light of thy Word: My soule runs with a greater flux of sin than was the Hemorrhoe issue of bloods: Meaphoboth was not more lame to go, than my Soul is to walk after thee in love. Jeroboams Arm was not more withered to strike the Prophet, than my hand is maymed to relieve the

poor. Cure me, O Lord, and thou shalt do a great a work as in curing them all. And though I have all their sins and sores, yet Lord, so abundant is thy grace so great is thy Skill, that thou wilt, thou canst with a word, forgive the one, & heal the other. And why should I doubt of thy good will, when to save me, will cost thee now but one loving smile, who diddest shew thy self so willing to redeem me, though it should cost thee all thy heart blood; and now offerest so graciously unto me the assured pledge of my Redemption by thy blood? *Who am I, O Lord God?* 2 Sam. 7: 11, and what is my merit, that thou hast bought me with so dear a price? It is meerely thy mercy: and I, O Lord, am not worthy the least of all thy mercies: Gen. 32: 10 much lesse to be a partaker of this holy Sacrament, the greatest pledge of the greatest mercie, that ever thou diddest bestow upon those Sons of men whom thou lovest. How might I, in respect of mine own unworthinesse, cry out for feare at the sight of thy holy Sacrament, as the Philistines did, when they saw the Ark of God come into the assembly? 1 Sam. 5: 7. *Who now unto me a sinner;* but that thy Angel doth comfort me, as he did the woman: *Fear thou not, for I know that thou seest Jesus which is crucified.* Matt. 28: 9. It is holie indeed that my soul seeketh after. And here thou offerest thy self unto me in thy blessed Sacrament. If therefore Elizabeth thought her self so much honoured, at thy presence in the womb of thy blessed Mother, that

the

the Babe *spring in her belly for joy*; Luk. 1: 42.  
 44. how should my Soul leap within me for joy,  
 now that thou comest by thy holy Sacrament  
 to dwell in my heart for ever? Oh what an ho-  
 nour is this, not that the Mother of my Lord, but  
 my Lord himself should come thus to visit me!  
 Indeed, Lord, I confesse with the faithfull cen-  
 turion, Matth. 8: 8. that *I am not worthy that*  
*thou shouldst come under my roof*. and that if  
 thou *didst but speak the word onely*, my soul  
 should be saved; yet seeing it hath pleased the  
 riches of thy grace, for the better strengthening  
 of my weakness, to seal thy mercy unto me, by  
 thy visible sign, as well as by thy visible Word:  
 In all thankfull humilitie my Soul speaks unto  
 thee with the blessed Virgin: Behold, the hand-  
 maid of the Lord, be it unto me according to thy  
 word, Luk. 1: 38. Knock thou, Lord, by thy  
 Word and sacraments, at the door of my Heart.  
 Rev. 3: 10. and I will, like the Publican Luk.  
 18: 23. with both my fists knock at my breast,  
 as fast as I can, that thou mayest enter in: And  
 if the door will not open fast enough, break it  
 open, O Lord, by thine Almighty power, and  
 then enter in, and dwell there for ever, that I  
 may have cause with *Zacharias*, Luke 19: 9. to  
 acknowledge, that *this day salvation is come into*  
*mine house*. And cast out of me whosoever shall  
 be offensive unto thee: for I resign the whole  
 possession of my heart unto thy sacred Majesty,  
 intreating that I may not live henceforth, but  
 that thou mayest live in me, speak in me, walk in

me, and so govern me by thy Spirit, that nothing may be pleasing unto me, but that which is acceptable unto thee: That finishing my course in the life of Grace, I may afterward live with thee for ever in the Kingdome of glory. Grant this, O Lord Jesus, for the merits of thy death and blood-shedding, Amen.

When the minister bringeth towards thee the Bread, thus blessed and broken, and offering it unto thee, bids thee, *Take eat*, &c. then meditate that Christ himself commeth unto thee, & both offereth, and giveth indeed unto thy faith, his very bodie and blood; with all the merits of his death and passion, to feed thy Soul unto eternall life: as surely as the Minister offereth and giveth the outward signes that feed thy body unto this temporal life, The bread of the Lord is given by the Minister, but the bread which is the Lord, is given by Christ himself.

When thou takest the bread at the Ministers hand to eat it (a), then rowse up thy soul to apprehend Christ by Faith: and to apply his merits to heal thy miseries. Imbrace him as sweetly with thy Faith in the Sacrament, as ever Simeon hugged him with his arm in his swadling clouts.

As thou eatest the Bread, imagine that thou seest Christ hanging upon the Crosse, and by his unspeakable torments, fully satisfying Gods Justice for thy sins; and strive to be as verily partaker of the spirituall Grace, as of the Elementall signes. For, the Truth is not absent from the

(a) *Sacramentum requirit sacram mentem.*

signes; neither doth Christ deceive, when he saith, *This is my Body* : but he giveth himself indeed to every soul that spiritually receives him by faith. For as ours is the same supper which Christ administred : so is the same Christ verily present at his own Supper, not by any papal transubstantiation, but by a sacramental participation, whereby he doth truly feed the faithfull unto eternall life, not by comming down out of heaven unto thee, but by lifting thee up from the earth unto him. (a) According to the old saying; *Sursum corda*, Lift up your hearts : And, *where the carkeu is, thither will the Eagles resort*, Matth. 24: 28.

When thou seest the Wine brought unto thee apart from the Bread, then remember, that the Blood of Jesus Christ was as verily separated from his body upon the Crosse, for the remission of thy sins : And that this is the seal of the new covenant, which God made, to forgive all the sins of all penitent sinners that beleeeve in the merits

## P 5

## of

(a) Christ calls it his body, not the signe of his body, because this Sacrament was instituted not only to signify, but also to communicate the spirituall graces that they represent, and by the sight, to draw our minds to the graces signified. So *Enthymin in Matih. 19. Non dixit Dominus, Hoc sunt signa corporis mei, sed, Hoc est corpus meum. Oportet ergo, non ad naturam eorum, qua proposita sunt, applicare, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtur manducaturus es, & bibiturus illam sanguinem quem suffusi sunt, qui nos crucifigunt. Sacramentum aliquod nobis commendat, spiritualiter intellectum vivificabit vos. Augst. in Psalm. 98. Speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first Institution, no more do we in the reiteration of the same supper.*



of his blood shedding. For the Wine is not a Sacrament of Christs blood contained in his veines, but as it was shed out of his body upon the Crosse for the remission of the sins of all that beleeve in him. Matth. 26: 28.

As thou drinkest the Wine, and powrest it out of the Cup into thy stomach, meditate and beleeve, that by the merits of that Blood, which Christ shed upon the Crosse, all thy sins are averily forgiven, as thou hast now drunk this Sacramentall Wine, and hast it in thy stomach. And in the instant of drinking, settle thy Meditation upon Christ, as he hanged upon the Crosse as if, like Mary and John, thou diddest see him nailed, and his blood running down his side out of that gally wound, which the spear made in his innocent heart; wishing thy mouth closed to his side, that thou mightest receive that precious blood, before it fell to the dustie earth: And yet the actuall drinking of that real blood with thy mouth, would be nothing so (a) effectuall as this Sacramentall drinking of that blood spiritually by faith. For one of the souldiers might have drunk that, and been still a Reprobate, but whosoever drinketh it spiritually by Faith, in the Sacrament, shall surely have the Remission of his sins, and Life everlasting.

As thou feelest the Sacramentall Wine which thou hast drunk, warming thy cold stomach, So

endea-  
(a) If remission of sins & eternall life had bin appropriated to the drinking of the reall blood, doubtlesse John and Mary would have made meanes to have drunke it: but John ascribes the vertue to beleeving that it was shed.



endeavour to feed the holy Ghost cherishing thy Soul in the joyfull assurance of the forgiveness of all thy sins, by the merits of the blood of Christ. And to this end, God giveth every faithfull Soul, together with the Sacramental blood, the Holy Ghost to drink; *We are all made to drink into one Spirit.* 1 Cor. 11: 13. And so lift up thy mind from the contemplation of Christ, as he was crucified upon the Crosse, to consider how he now *sits in glory at the right hand of his Father*, Rom. 8: 34. Heb. 7: 25. & 9: 24. making intercession for thee, by presenting to his Father the unvaluable merits of his death, which he once suffered for thee, to appease his Justice for the sins, which thou dost daily commit against him.

After thou hast eaten and drunk both the bread and wine, labour that as those Sacramentall Signes do turn to the nourishment of thy Body, and by the digestion of heat become one with thy substance: so by the operation of Faith & the Holy Ghost, thou mayest become one with Christ, and Christ with thee: and so mayest feel thy communion with Christ confirmed, & increased daily more and more: 1 Cor. 10: 17. That as it is impossible to separate the bread and Wine digested into the blood and substance of thy body: so it may be more impossible to part Christ from thy Soul, or thy Soul from Christ. (x)

Lastly, as the Bread of the Sacrament, though confected of many grains, yet makes but one Bread.

P 6

Bread.

(x) *Unus est panis communis notione Sacramenti, non apte necessario unus numero.*

Bread: so must thou remember, that though the fairfull are many; yet are they all but one mysticall bodie, whereof Christ is Head. And therefore thou must love every Christians as thy self, and a member of thy bodie.

Thus far of the duties to be done at the receiving of the holy Sacrament, called Meditation.

3. *Of the duties which we are to perform after receiving of the holy Communion, called Action or Practice.*

**T**He duties which we are to perform after the receiving of the Lords Supper, is called Action or Practice: without which all the rest will minister unto us no comfort.

The Action consists of two sorts of duties: first, such as we are to perform in the Church; or else after that we are gone home.

Those that we are to perform in the Church, are either severall from our own souls, or else joyntly with the congregation.

The severall duties which thou must perform from thine owne soul, are three. First, thou must be carefull (that forasmuch as Christ now dwelleth in thee, therefore) to entertain him in a clean heart, and with pure affections; Psalm. 18: 26. for, the most holy, will be with the holy: (a) for if Joseph of Arimathea, when he had begged of Pilate his dead body, to bury it, wrapped it in sweet odours and fine linnen, &c. laid it in a new Tombe; how much more shouldest thou lodge

(a) *Sancta non nisi sanctis & sanctis.*

hodge Christ in a new Heart, and perfume his  
on Roomes with the odoriferous Incence of Prayers  
And all pure affections? If God required Moses to  
thy provide a Pot of pure Gold to keep the Manna  
that fell in the wildernesse: what a pure heart  
cei shouldest thou provide to receive this diuine  
Manna, that is *come down from heauen?*

And as thou camest sorrowing, like *Ioseph* and  
Mary, Luke 2:10. to seek Christ in his Temple,  
on, so now having there found him in the midst  
of his Word and sacrament, be carefull with joy  
the to carry him home with thee, as they did.

And if the man, that found but *his lost sheep*,  
led rejoyced so much, Luke 15:6. how canst thou,  
will having found the Saviour of the World, but re-  
es: joyce much more?

ch: Secondly, thou must offer the sacrifice of a  
private thanksgiving unto God for this inesti-  
h, mable grace and mercy; for as this action is  
lfe common unto the whole Church; so is it applyed  
particularly to every one of the faithfull in the  
m Church: and for this particular mercy, every soul  
ou must joyfully offer up a particular sacrifice of  
w Thanksgiving. For if the Wisemen rejoyced so  
a much when they saw the Star which conducted  
8: them unto Christ, and worshipped him so de-  
7: voutly, when he lay a babe in the manger, and  
g: offered unto him their Gold, Myrrh, and Frank-  
p: incense, how much more shouldest thou rejoyce  
in now, that thou hast both seen and received this  
ou Sacrament, which guideth thy Soul unto him  
ge where he *sitteth at the right hand of his Father in*  
glory.

glory. And thither lifting up thy heart, adore him, and offer up unto him the Gold of a pure Faith, the Myrrh of a mortified heart, and the most sweet Incense of Prayer, and Thanksgiving.

*A Prayer to be said after the receiving of the Communion.*

**W**Hat shall I render unto thee (O blessed Saviour) for all these blessings which thou hast so graciously bestowed upon my soul! How can I sufficiently thank thee, when I can scarce express them? Where thou mightest have made me a Beast, thou madest me a Man, after thine owne Image. When by sin I had lost both thine Image, and my self: thou didst renew in me thine Image by thy Spirit, and diddest redeem my Soul by thy blood again: and now thou hast given unto me thy Seal and pledge of my Redemption may, thou hast given thy self unto me, O blessed Redeemer. Oh, what an inestimable treasure of riches, and overflowing Fountain of grace hast thou got, who had gained thee! No man ever touched thee by faith, but thou diddest bestow him by grace, for thou art the Author of Salvation, the remedy of all evils, the medicine of the sick, the life of the quick, and the resurrection of the dead. Seemed it a small matter unto thee to appoint thy Holy Angels, to attend upon so vile a creature as I am; but that thou wouldest enter thy self into my Soul, thee to preserve, nourish, and cherish me unto life everlasting?

If the carcase of the dead Prophet could revive  
dead man that touched it? 1 Kin. 13:21 how  
much more shall the living bodie of the Lord of all  
prophets quicken the faithfull, in whose heart  
he dwelleth? And if thou wilt raise my bodie at  
the last day out of the dust; how much more wilt  
thou now revive my Soul, which thou hast san-  
ctified with thy spirit, and purified with thy  
blood? O Lord, what could I more desire, or  
what couldest thou more bestow upon me, then  
to give me thy bodie for meat, thy blood for  
drink, and to lay down thy Soul for the price of  
my redemption? Thou Lord, enduredst the pain,  
and I doe reap the profit: I received pardon, and  
thou diddest bear the punishment. Thy tears were  
my Bath, thy wounds my weal, and the injustice  
done to thee, satisfied for the judgement which  
was due to me. Thus by thy Birth, thou art be-  
come my Brother; by thy Death, my ransome;  
by thy Mercie, my Reward; and by thy Sacra-  
ment, my nourishment. O divine food: by which  
the sons of men are transformed into the sons of  
God: so that mans nature dyeth, and Gods natu-  
re liveth, and ruleth in us. Indeed, all creatures  
wondred, that the creator would be inclosed nine  
Moneths in the Virgins Womb, (though her  
Womb being replenished with the holy Ghost,  
was more splendid then the Starry Firmament.)  
But that thou shouldest thus humble thy self to  
dwell for ever in my Heart, which thou foundest  
more unclean then a dung-hill, it is able to make  
all the creatures in heaven and Earth to stand  
ama-

amazed. But seeing it is thy free grace and mee  
 pleasure thus to enter and dwell in my heart,  
 would to God that I had so pure a heart as my  
 heart could wish, to entertain thee. And who  
 fit to entertain Christ? or who, though invited  
 would not chuse with Mary, rather to kneele  
 thy feet, then presume to sit with thee at thy Ta-  
 ble. Though I want a pure heart for thee to dwell  
 in, yet weeping eyes shall never be wanting to  
 wash thy blessed feet, and to lament my filthy  
 sins. And albeit I cannot weep so many tears as  
 may suffice to wash thy holy Feet, yet Lord, it is  
 sufficient that thou hast shed Blood enough to  
 cleanse my sinfull soul. And I am fully (O Lord  
 assured, that all the daintie fare, wherewith the  
 disdainfull Pharisee entertained thee at his table  
 did not so much please thee, as these tears which  
 penitent Mary powred under the Tab'e. I would  
 therefore wish with *Jeremy*, that my head were a  
*Fountain of tears*, that seeing I can by no means  
 yeeld sufficient thanks for thy love to me; yet  
 might by continuall tears, testifie my love unto  
 thee. And though no man is worthy of so infi-  
 nite grace: yet this is my comfort, that he is  
 worthy, whom thou in favour accountest wor-  
 thy. And seeing that now of thy meeke grace  
 thou hast counted me (among others thy chosen)  
 worthy of this unspeakable favour, and sealed by  
 thy Sacrament the assurance of thy love, and the  
 forgiveness of my sins: O Lord, confirm thy fa-  
 vour unto thy Servant and say of me as *Isaac* did  
 of *Jacob*, Gen. 27:33. I have blessed him, there-  
 fore

re he shall be blessed. And that I may say unto  
ce with David, 1 Chr. 17:27. Thou O Lord  
st blessed my Soul, and made it thy house, and  
shall be blessed for ever. And seeing it pleased  
ee to blesse the house of Obededom and all his  
household, whilst the Ark of the Lord remains in  
house: 2 Sam 6: 11, 12. I doubt not but thou  
ilt much more blesse my soul & bodie, & all  
at do belong unto me, now that it hath pleased  
y Majesty, of thine own good will, to enter  
nder my roof, & to dwell for ever in my poor  
ottage. Blesse me, O Lord, so that my sins may  
holly be remitted by thy blood, my conscience  
nctified by thy Spirit, my minde enlightened by  
y Truth, my heart guided by thy Spirit, & my  
ill in all things subdued to thy blessed will and  
easure. Blesse me with all graces which I want,  
increase in me those good gifts, which thou hast  
ready bestowed upon me. And seeing that I  
ld thee not by the Armes, as *Isaac*; Gen. 32:  
&c. wrestling without me; but inwardly dwel-  
g by Faith within me, surely, Lord, *I will ne-*  
*er let thee go, except thou blesse me, and give*  
*me a new name, a new heart, a new Spirit,*  
nd strength by the power of God to prevail  
n and Satan. And I beseech thee, O Lord, be  
re not to depart from me, as thou diddest from  
acob, because the day breaketh, and thy grace  
eginneeth to dawn and appear: But I from my  
oul, humbly with the *Emanites* entreate thee, O  
weet Jesus, *to abide with me; because it draweth*  
*onwards night.* For the night of temptation,  
the



the night of tribulation, yea my last long night  
of death approach: O blessed Saviour, stay with  
me therefore now and ever. And if thy presence  
go not home with me, carry me not from hence:  
Exod. 33: 14. Go with me, and live with me,  
and let neither death nor life separate me from  
thee, Drive me from my self, draw me unto thee.  
Let me be sick, but sound in thee, and in my  
weakness, let thy strength appear. Let me seem  
to be dead, that thou alone mayest be seen to live  
in me, so that all my members may be but Instru-  
ments to act thy motions. Set me also Seal upon  
thine Heart, Cant. 8: 6. and let thy heart be sealed  
upon mine, that I may be out of love with all:  
that I may be only in love with thee. And grant  
O Lord, that as thou now vouchsafest me this  
grace, to sit at thy Table to receive this Sacra-  
ment in thy House of grace, so I may hereafter  
through thy mercy, be received to eat and drink  
at thy Table in thy Kingdom of glory. Luke 14:  
30. And for thy mercy, I do here with the four  
Beasts, and four and twenty Elders, cast my  
self down before thy Throne of grace, acknowl-  
edging that it is thou that hast redeemed me with  
thy blood, and that salvation cometh only  
from thee. Rev. 5: 9. And therefore unto thee  
I do yield all praise, and glory, and wisdom and  
thanks, and honour, and power, and might, and  
majesty, O my Lord, and my God, for evermore.  
Amen. Rev. 7: 10, 11, 12.

Thirdly, seeing Christ hath sacrificed himself  
for thee (and all that thou canst give is too little)  
there-



therefore thou must offer thy self to be a living, holy and acceptable sacrifice unto God, Rom. 12: 1. Luke 17: 5. by serving him in righteousness and holiness all thy dayes. Thus Tertullian witnesseth, that in his time, a Christian was known from another man, only by the holiness and uprightness of his life.

1. Of the duties which we are to do after the Communion, jointly with the congregation.

THE duties to be performed jointly with the Church, are three. First publike Thanksgiv- ing; both by Prayers, & singing of Psalmes (a); thus Christ himself and his Apostles did Secondly. Joyning with the Church, in giving (every man according to ability) towards the relief of the poor. This was the manner of the primitive churches, to make collections and (b) Love- feasts after the Lords Supper, for the relief of the poor Christians. Thirdly, when thanks and praise is ended; then with all reverence to stand up, and to receive the blessing of God, by the mouth of his Minister, and to receive it as if thou diddest hear God himself pronouncing it unto thee from heaven. For by their blessing, God doth bless his people.

Thus (a) Which is probable to have been the 113. Psalm, 1 Cor. 16: 1. Rom. 15: 25. (b) Qui copiosiores sunt & volunt pro arbitrio quisque suo quod visum est contribuere, & quod ad colligunt, apud propositum deponitur: deinde inde ille opulenter exillit, & videtur, & qui propter morbum aut aliquam causam egent, &c. Apolog. 2. Iussi Mari. agape. In crum est pietatis nomine facere sumptum Tert. Ap. adv. Genu. cap. 3. Num. 6: 23, 27. Johan. 6: 56.

*Thus far of the duties to be practised in the Church.*

The duties which thou art to practise after that thou art departed home, are three. First, to observe diligently, whether thou hast truly received Christ in the sacrament. Which thou mayest thus easily perceive, for seeing *his flesh* *meat indeed*, and *his blood* *is drink indeed*, and that he is so full of grace, that no man ever touched him by Faith, but he received vertue from him? it cannot possibly be, that if thou hast eaten his flesh, or drunk his blood, but thou shalt receive grace and power to be cleansed from thy sins and filthinesse. For if the *Hemorrhise*; that did but touch his garment, Matt. 15: 29. had his bloodie issue, that continued so long, forthwith stanch'd: how much more will the bloodie issue of thy sin be stanch'd, if thou then hast truly eaten and drunk the very flesh and blood of Christ? But if thy issue still runneth, thou mayest justly suspect thou hast never yet truly touched Christ.

Secondly, seeing thou hast now reconciled thyself to God, and renewed thy covenant, and vowed newnesse & amendment of life, thou must therefore have a speciall care, that thou dost not yeeld to commit thy former sins any more, knowing that the unclean spirit, if ever he come get into thy Soul again, after that it is sweet and garnished, he will enter, forcible possession with seven others *Devils worse then himself*:

that the end of that man shall be worse then his beginning Matt. 12: 24, &c. Be ye not therefore like the Dog that returnes to his vomit, or the washed Sow, that walloweth in the mire again. Pet. 2: 22. And return not to thy malice, like to the Adder, who laying aside her poyson while she drinks, takes it up again, when she hath done. But when either the Devill or thy flesh shall offer to tempt and move thee to relapse into thy former sins: answer them as the Spouse doth in the canonicles, I have put off my coat (of my former corruption) how shall I put it on? I have washed my feet, how shall I defile them again? Cant.

3. Lastly, if ever thou hast found either joy or comfort in receiving the holy Sacrament, let it appear by thy eager desire of receiving it often again. For the bodie of Christ as it was anointed with the oyl of gladness above his fellows: Psal. 45: Heb. 1: 9. so doth it yeeld a sweeter savour then all the Ointments of the world: The fragrant smell whereof allureth all Souls, who have once tasted the sweetnesse thereof, ever after to desire oftner to taste thereof again, Because of the savour of thy good Oyntments, therefore do the Virgins love thee, Cant. 2: 3. O taste therefore, and often see how good the Lord is, saith David. Psal. 4: 8. This is the commandement of Christ himself. Do this in remembrance of me, and in doing this, thou shalt shew thy self best mindfull of and thankfull for his death For as oft as ye shall eat this bread, and drink this cup, ye shall shew the

the Lords death untill he come. And let this be the chief end, whereunto both thy receiving and living tendeth; that thou mayest be a holy Christian, zealous of good works, purged from sin, to live soberly, righteously, and godly in this present world; Tit. 2: 12 that thou maist be acceptable to God, profitable to thy brethren, and comfortable unto thine own soul.

Thus far of the manner of glorifying God in thy life

Now followeth the Practice of Piety, in glorifying God in the time of sicknesse, and when thou art called to die in the Lord,

**A**S soon as thou perceivest thy self to be visited with any sicknesse, meditate with thy self:

1. That misery commeth not forth of the dust, neither doth affliction spring out of the earth. Job 8: 6. Sicknesse comes not by hap or chance (as the Philistims supposed that their Mice and Emmerodes came, 1 Sam. 6: 5.) but from mans wickednesse, which as sparkles breaketh out. Man suffereth, (saith Jeremie) for his sins, Lam. 3: 39. Fools, (saith David) by reason of their transgressions, and because of their iniquities, are afflicted. Psalm. 107: 17. As therefore Salomon adviseth a man to carry himself towards an earthly Prince; If the spirit of him that ruleth rise up against thee, leave not thy place; for gentlenesse pacifieth great sins; Eccles. 10: 4. so counsell I thee to deal with the Prince of Princes: If the spirit of him that ruleth heaven and earth, rise up against thee, let not thy heart despaire: for repentance pacifieth great

eat sins. And *whofoever returneth in his affi-*  
*ction to the Lord God of Israel, and seeks him, he*  
*shall be found of him.* 2 Cro. 15: 4.

2. Shut too thy chamber doore *Marth. 6: 6.*  
*Examine thine own heart upon thy bed, Psalm. 4:*  
*Search and trie thy wayes. Lam. 3: 40. Search*  
*diligently for thy capitall sin, as Ioshua did for*  
*Achan, Josh. 7: 16, &c. till thou findest it. For*  
*it is God when he beginneth to chasten his chil-*  
*den, hath respect to all their sins; yet when his*  
*anger is incensed, he chiefly taketh occasion to*  
*chasten, and enter with them into judgement,*  
*for some one grievous sin, wherein they have li-*  
*ved without Repentance.*

3. When thou hast thus considered all thy sins,  
set thy self before the Judgement Seat of God,  
as a Felloe or Murderer standing at the Bar of an  
earthly Judge: and with grief and sorrow of heart  
confesse unto God all thy known sins, especially  
thy capitall offences, wherewith God is chiefly  
pleased. Lay them open, with all the circum-  
stances of the time, & manner how they were  
committed, as may most serve to aggravate the  
guilt of thy sins, and to shew the contri-  
tion of thy heart for the same. Lift up thine hand,  
and acknowledge thy self before the righteous  
Judge of heaven and earth, guilty of eternall  
death and damnation, for those thy heinous sins  
and transgressions. And having thus accused and  
condemned thy self: cast down thy self before the  
foot-stool of his Throne of grace: *Psalms 99:*  
*Heb. 4: 16. assuring thy self, that whatsoe-*

ver

ver the *Kings of Israel* be: 1 Kin. 20:31. yet *God of Israel* is a mercifull God: And cry unto him from a penitent and faithfull heart, for mercy and forgivenesse, as eagerly and earnestly as ever thou knewest a malefactor, being to receive his sentence, crying unto the Judge for favour and pardon; vowing amendment of life and (by the assistance of his grace) never to commit the like sin any more. All which thou mayest do, in these or the like words.

*A Prayer when one begins to be sick.*

**O** Most righteous Judge, yet in Jesus Christ my gracious Father: I wretched sinner here return unto thee (though driven with pain and sicknesse) like the Prodigall child with want & hunger: I acknowledge, that this sickness and pain comes not by blind Chance, or Fortune but by thy Divine Providence, and special pointement. It is the stroke of thy heavy hand which my sins have justly deserved, and the thing that I feared, are now fallen upon me: Yet I well perceive, that in wrath thou rememberest mercy; when I consider, how many and how numerous are my sins, and how few and easie are thy corrections. Thou mightest have stricken me with some fearfull and sudden death, where I should not have had either time or space to have called upon thee for grace and mercy; and I should have perished in my sins, and have been for ever condemned in Hell.

But thou, O Lord, visitest me, with such

erly chastisement, as thou usest to visit thy  
 earst children whom thou best lovest; giving  
 (by this sicknesse) both warning and time to  
 repent, and to sue unto thee for grace and pardon:  
 take not therefore, O Lord, this thy visitation,  
 any signe of thy wrath or hatred; but as an  
 assured pledge and token of thy favour and loving  
 kindnesse, whereby thou doest with thy tempo-  
 rall Judgement draw me to Judge my self, and  
 repent of my wicked life, that I should not be  
 condemned with the godlesse and unpenitent  
 world. 1 Cor. 11: 13. For thy holy Word assures  
 me, that whom thou lovest, thou thus chastenest;  
 and, that thou scourgest every Son that thou  
 receivest: Heb, 12: 6, 7. &c. That if I endure  
 thy Chastening, thou offerest thy self unto me, as  
 to a Son; and that all that continue in sin, and  
 escape without correction (whereof all thy  
 children are partakers) are bastards and not sons  
 and that thou chastenest me for my profit, that I  
 may be a partaker of thy holinesse. O Lord,  
 how full of goodnesse is thy nature, that hast dealt  
 with me so graciously in the time of my health  
 and prosperitie? and now being provoked by my  
 sins and unthankfulnesse. hast such Fatherly and  
 profitable ends, in inflicting upon mee this sick-  
 nesse and correction?

I confesse, Lord, that thou doest justly afflict  
 my bodie with sicknesse, for my Soul was sick be-  
 fore of long prosperitie, and surfeited with ease,  
 peace, plentie, and fulnesse of bread: And now,  
 Lord, I lament & mourn for my sins: I ac-

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know-



*knowledge my wickednesse, and mine iniquities are alwayes in my sight.* Oh, what a wretched sinner am I, void of all goodnesse by Nature, and full of evill by sinfull custome! Oh, what a world of sin have I committed against thee; whilest thy long sufferance expected my conversion, and thy blessings moved me to repentance! Yet, O my God seeing it is thy proprietie more to respect the goodnesse of thine own nature, then the deserts of sinners: I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the merit of that All-saving death, which he hath voluntarily suffered for all which beleeve in him; Have mercy upon me, according to the multitude of thy mercies: Psal. 51: 1. Turn thy face away from my sins, and blot out all mine iniquities. Psalm 51: 11. Cast me not out of thy presence neither reward me according to my deserts. Psalm 25: 7. For if thou dost reject me, who will receive me? or who will succour me, if thou dost forsake me? But *thou O Lord, art the helper of the helpelesse, and in thee the fatherlesse findeth mercy:* Hos. 14: 4. For though my sins be exceeding great, yet thy mercy, O Lord, far exceedeth them all: neither can I commit so many as thy grace can remit and pardon. Wash therefore O Christ, my sins with the vertue of thy precious blood, especially those sins, which from penitent heart I have confessed unto thee: but chiefly, O Lord, for Christ his sake forgive me (a)

And

(a) Here name that sin, which most troubleth thy conscience.



and seeing that of thy love thou diddest lay  
 down thy life for my ransom, when I was thine  
 enemy : Oh, save now the price of thine own  
 blood, when it shall cost thee but a smile upon  
 thy face, or a gracious appearance in thy Fathers sight,  
 for my behalf, Reconcile me once again, O mer-  
 ciful Mediatour, unto thy Father : for though  
 there be nothing in me that can please him; yet  
 know, that in thee, and for thy sake, he is well-  
 pleased with all whom thou acceptest and lovest.  
 Matt. 3 : 17. And if it be thy blessed will, remoove  
 this sicknesse from me, and restore me to my  
 former health again; that I may live longer, to  
 set forth thy glory : and to be a comfort to my  
 friends, which depend upon me: and procure to  
 my self a more settled assurance of that heavenly  
 inheritance which thou hast prepared for me.  
 And then, Lord, thou shalt see how religiously  
 and wisely I shall *redeem the time*, Ephes. 5 : 29.  
 which heretofore I have so lewdly and profanely  
 spent. And to the end that I may the sooner and  
 the easier be delivered from this pain and  
 sicknesse, direct me, O Lord, I beseech thee,  
 by thy Divine Providence, to such a Physician  
 and helper, as that (by thy blessing upon thy  
 means) I may recover my former health and well-  
 being again. And (good Lord) vouchsafe, that  
 thou hast sent this sicknesse unto me; so thou  
 wouldest likewise bee pleased to send thy Holy  
 Spirit into my heart; whereby this present sick-  
 nesse may be sanctified unto me: that I may use  
 it as thy School, wherein I may learn to know

the greatnesse of my miserie, and the riches of thy mercie: that I may be so humbled at the one that I despair not of the other: and that I may so renounce all confidence of help in my self, or in any other creature, that I may onely put the whole rest of my salvation in thy all-sufficient merits. And forasmuch as thou knowest, Lord, how weak a vessel I am, full of frailtie and imperfections: and that by nature I am angry and froward under every crosse and affliction? Jam. 1. 17. Joh. 3. 27. O Lord, who art the giver of all good gifts, arm me with patience to endure thy blessed will and pleasure; and of thy mercy lay no more upon me, then I shall be able to endure and suffer. 1 Cor. 10. 10. Give me grace to behave my self in all patience, love, and meeknesse unto those that shall come and visit me: that I may thankfully receive, & willingly imbrace all good counsels and consolations from them. And that they may likewise see in me such good examples of Patience, and hear from me such godly lessons of Comfort, as may bee argument of my Christian Faith and profession, and instructions unto them, how to behave themselves when it shall please thee to visit them with thy like affliction, or sicknesse: I know, O Lord, I have deserved to dye; and I desire not longer to live then to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it be thy blessed will, restore me to health again, and grant me a longer life. But if thou hast, according to thine eternall Decree

appointed by this sicknesse to call for me out of this transitory life, I resigne my self into thy hands and holy pleasure; Psalm 31:5. thy blessed will be done, whether it be by life or by death. Onely I beseech thee of thy mercy forgive me all my sins, and prepare my poor soul, that by a true faith, and unfained repentance, she may be ready against the time that thou shalt call for her out of my sick and sinfull bodie. O heavenly Father, who art the hearer of Prayers; *Hear thou in Heaven this my Prayer*, Psalm. 65: 2. 1 King. 39: 8. and in this extremie grant me those requests, not for any worthinesse that is in me, but for the merits of thy beloved Sonne Jesus, my onely Saviour and mediatour; For whose sake thou hast promised to hear us, and to grant *whatsoever we shall ask of thee in his Name*. John 16: 23. In his Name therefore, and in his own words I conclude this my unperfect prayer, saying; *Our Father which art in Heaven, &c.*

Having thus reconciled thy self unto God  
in Christ.

1. Let thy next care be to set thy house in order, as Esay advised King Hezekias; Isa. 38: 1. making thy last Will and Testament (if it be not already made.) If it be made, then peruse it, confirm it; and for avoyding all doubts and contentions, publish it before Witnesses: that (if God call for thee out of this life) it may stand in force, and be unalterable, as thy last will and Testament; and so deliver it locked or sealed up in Some Box, to

thee keeping of a faithfull friend, in the presence of honest witnesses.

II. But in making thy Testament, take a religious Divines advice, how to bestow thy benevolence; and some honest Lawyers. counsell to contrive it according to Law.

Dispatch this, before thy sicknesse doth increase, and thy memory decay; least otherwise thy Testament proove a Dotement, and so be another mans Fancy, rather then thy Will.

III. To prevent many inconveniences, let me recommend to thy discretion two things.

1. If God hath blessed thee with any competent state of Wealth: make thy Will in thy health: It will neither put thee further from thy goods, nor hasten thee sooner to thy death, but it will be a greater ease to thy mind, in freeing thee from a great trouble, when thou shalt have most need of quiet. For when thy house is set in order, thou shalt be better enabled to set thy Soul in order, and to dispose of thy journey towards God.

2. If thou hast children, give to every one of them a portion, according to thine abilitie, in thy life time; that thy life may seem an ease, and not a yoke unto them: yet so give, as that thy children may be still beholden unto thee: and not thou unto them. But if thou keep all in thy hand whilest thou livest, they thank death, & not thee, for the portion that thou leavest them. If thou hast not children, and the Lord hath blessed thee with a great portion of the goods of this

World

World; and if thou meanest to bestow them upon any charitable or pious uses, put not over that good work to the trust of others; seeing thou seest how most of other mens Executors, prove most Executioners: And if friends be so unfaithfull in a mans life; how much greater cause hast thou to distrust their fidelitie after thy death.

Lamentable experience sheweth how many dead mens wills have of late either been quite concealed, utterly overthrown, or by cavils and quirkies of Law, frustrated or altered: whereas by the Law of God, the will of the dead should not be violated: Gal. 3: 16. Heb. 9: 17. 2 Cor. 1: 19. Eccles. 12: 14. Rom. 2: 15. 1 Cor. 4: 5. Act. 7: 31, 32. but all his godly intensions conventionably performed and fulfilled, as in the sight of God, who in the day of the Resurrection, will be a just Judge, both of the quick and dead. And if any thing should hap in his Will to be ambiguous or doubtfull, it should bee construed so it might come neerest to the honour of God, (a) and the honest intention of the Testator. But let the vengeance due to such unchristian deeds, light on the Actors that do them: not on the Kingdome wherein they are suffered to be done. And let other Rich men be warned by such wretched examples, not to (b) marry their minds to their Mony; as that they will do no good with their

Q 4

(a) *Voluntas testatoris magis respicienda est quam verba, cum virum. parag. sani. C. de fidei cum ff. ad leg. Fal. l. si ff. ad leg. l. ubi. parag. te rogo.* (b) *Matrimonium inter Animum & Aream, divortium inter Deum & Animam, Aug. Felix quem cum aliis pericula cantum.*

their goods: till death divorceth them. Considering therefore the shortnesse of thine own life and the uncertaintie of others just dealing after thy death, in these unjust dayes: let me advise thee (whom God hath blessed with abilitie, and an intent to do good) to become, in thy life time thine own Administrator, make thine own hands thine Executors, and thine own eyes thy Overseers: cause thy Lanthorn to give her light before thee, and not behind thee: give God the Glory, and thou shalt receive of him in due time the reward, which of his grace and mercy he hath promised to thy good works. Gal 6: 9 Matth. 10: 42 Mar. 9: 41. Matt. 25: 41. Luke 14: 14. and 18: 22. 1 Cor. 15: 5, 8. Rev. 14: 13.

4. Having thus set thy House and Soul in order (if the determined number of thy dayes be not expired) God will either have mercy upon thee; and say, *Spare him* (O killing Malady) *that he go not down into the pit; for I have received a reconciliation*: Job. 14: 5. Job. 13: 14. Or else his Fatherly providence will direct thee to such a Physician, and to such means, as that by his blessing upon their *endeavours*, thou shalt recover, and be restored to thy former health again. 2 Kin. 20: 7, and 5, 7, 8, 10, Joh. 9: 7. But in any wise, take heed that thou, nor none for thee, send unto Sorcerers, Wizards, Charmers, or Inchanters, for help: for this were to leave the God of Israel, and to go to Baalzebub, the god of Ekron, for help, as did wicked Ahazia; 2 King. 1: 2, 3. and to break thy Vow which thou hast made with the blessed

on life after death  
blessed Trinity in Baptisme. And be sure, that  
God will never give a blessing by those meanes  
which he hath accursed: but if he permit Satan to  
cure thy body, fear lest it tend to the damnation  
of thy soul. Thou art tried: beware. Levit. 24:  
6: Deut. 18: 10, &c. 1 Thes. 2: 10, Deut.  
13: 3.

5. When thou hast sent for the Physician, take  
heed that thou put not thy trust rather in the Phy-  
sician then in the Lord, as Aſa did; of whom it is  
said, that he sought not to the Lord in his disease,  
but to the Physicians; 2 Chro. 16: 12. which is  
a kind of idolatry, that will increase the Lords  
anger, and make the Physick received uneffec-  
tual. Use therefore the Physician as Gods In-  
strument, and Physick, as Gods meanes. And  
seeing it is not lawfull without Prayer to use or-  
dinary food, 1 Tim. 4: 4. much lesse extraordi-  
nary Physick (whose good effect depends upon  
the blessing of God:) Isa. 1: 5, 7. Jer. 8: 22.  
before thou takest thy Physick, pray therefore  
heartily unto God to blesse it unto thy use, in  
these or the like words:

*A prayer before taking of Physick.*

O Mercifull Father, who art the Lord of  
Health and of sicknesse, of Life and of  
Death; who killest, and makest alive; who  
bringest down to the grave, and raisest up again,  
1 Sam. 6: 6. I come unto thee, as to the onely  
Physician, who canst cure my Soul from sin: and  
my Bodie from sicknesse. I desire neither life nor  
death.



death, but refer my self to thy most holy will for, *though we must needs dye; and being dead our liues are as water spilt on the ground, which cannot be gathered up again: 2 Sam. 24: 14* yet hath thy gracious providence (whilest life remaineth) appointed meanes which thou wilt haue thy Children to use, and by the lawfull use thereof to expect thy blessing upon thine owne means, to the curing of their sicknesse, and restitution of their health. And now, O Lord, in this my necessity, I haue, according to thine ordinance, sent for thy servant (the Physician, who hath prepared for me this Physick, which receiue as means sent from thy fatherly hand: beseech thee therefore, that as by thy blessing of *a lump of drie figs*, thou didst heal Hezekiah sore that he recovered: *Isa 38. 21.* and by seven times washing in the river of Jordan, didst cleanse Naaman the Syrian of his Leprosie; and diddest restore the man that was blind from his birth by *anoynting his eyes with Clay and Spittle*, and sending him to wash in the *pool of Siloam*; *John 9: 7.* and by touching the hand of Peters wifes Mother, diddest cure her of her Feaver, and didst restore the woman that *touchèd the hemme of thy Garment*, from her bloodie issue: So it would please thee, of thine infinite goodnesse and mercie, to sanctifie this Physick to my use, and to giue such a blessing unto it, that it may (if it be thy will and pleasure) remove this my sicknesse and pain, and restore me to health and strength again. But if the number of those daies which thou hast appointed

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ointed for me, to live in this Valley of misery,  
e at an end; and that thou hast sent this sicknesse,  
thy Messenger, to call me out of this mor. all  
se: then (Lord, let thy blessed will be done; for  
submit my will to thy most holy pleasure. Only  
beseech thee encrease my Faith, and Patience  
nd let thy Grace and mercie be never wanting  
nto me? but in the midst of all extremities,  
list me with thy Holy Spirit, that I may wil-  
ngly and cheerfully resigne up my Soul (the  
rice of thine own blood) into thy most gracious  
ands and custodie. Grant this, O Father, for  
sus Christ his sake, to whom with thee, and  
e Holy Ghost, be all honour and glory, both  
ow and evermore, Amen.

*Meditations for the sick.*

W Hilest thy sicknesse remaineth, use often  
(for thy comfort) these few Meditations,  
ken from the ends wherefore God sendeth affli-  
ions to his children: Those are ten.

1. That by afflictions, God may not onely  
correct our sins past, but also work in us a  
eper loathing of our naturall corruption, and so  
event us from falling into many other sins,  
hich otherwise we would commit: like a good  
ther, who suffers his tender Babe to scorch his  
nger in a candle, that he may the rather learn  
beware of falling into a greater fire. So that

Q 6

(a) Deus suas percussit, ut emendet. Hier. Com. in Esa. lib.  
Deus calamitates infligit, non extinguere, sed castigare nos  
nem, Basil. Ser. 3. in divites.

the child of God may say with David, It is good for me that I have been afflicted, that I may learn thy statutes, Psal. 119: 71. for, before I was afflicted, I went astray, but now I keep thy Word. Psal. 119: 67. And indeed (saith S. Paul) We are chastened of the Lord, because we should not be condemned with the world. With the crosse God maketh two cures: the chastisement of sins past; and the prevention of sin to come. For though the eternall punishment of sin, (as it procedeth from justice) is fully pardoned in the Sacrifice of Christ: yet we are not (without serious judging of our selves) exempted from a temporall chastisement of sin; 1 Cor. 11: 32. this proceedeth onely from the love of God, for our good. And this is the reason, that when Nathan told David, from the Lord, 1 Sam. 12: that his sins were forgiven; yet that the sword of chastisement) should not depart from his house, and that his Child should surely die. For God like a skilfull Physician, seeing the Soul to be poysoned with the settling of sin; and knowing that the reigning of the flesh will prove the death of the Spirit, ministreth the bitter Pill of affliction, whereby the Reliques of sin are purged, and the soul more soundly cured; the flesh subdued, and the Spirit is sanctified. Oh the odiousnesse of sin, which causeth God to chasten severely his children, whom otherwise he loveth so dearly.

2. God sendeth affliction, to seal unto us our Adoption: For every child whom God loveth,

gō correcteth, Heb. 12: 6, 7, 8. And he is a Bastard  
 yea that is not corrected. Yea it is a sure note, that  
 I where GOD seeth sinne, and smites not, there  
 he detests and loves not. Therefore it is said,  
 Pa that he (a) suffered the wicked Sons of Ely to  
 continue in their sins without correction, because  
 the Lord would slay them. On the (b) other  
 side, there is no surer token of Gods fatherly love  
 and care, then to be corrected with some crosse,  
 as oft as we commit any sinfull crimes. Affliction  
 therefore is a seal of Adoption, no signe of Re-  
 probation. For the purest corne is cleanest fan-  
 ned, the finest Gold is ofttest tryed, the sweetest  
 Grape is hardest pressed, and the truest Christian  
 heaviest crossed.

3. God senderh affliction, to wean our hearts  
 from too much loving this world & worldly va-  
 nities: & to cause us the more earnestly to desire  
 and long for (c) eternall life. For as the chil-  
 dren of Israel (had they not been ill intreated in  
 Egypt) would never have been so willing to go  
 towards Canaan: so (were it not for the crosses  
 and afflictions of this life) Gods children would  
 not so hartily long, & willingly desire for the  
 Kingdome of Heaven. For, we see many Epi-  
 cures,

(a) *Ad mala servantur non moritur a mali.* 1 Sam. 2: 25.  
 (b) *Namque favor nimius non est favor, ira sed ingens, At  
 favor in magno saepe dolore latet.* Basil. *Anth. sacra.* (c) *Crebris  
 tribulationibus Ecclesiam suam Dominus exercet: ne se cunctis  
 temporalia forte prospere currant, incolatu presentis exilii delecta-  
 ta minus caelestem patriam suspiret.* Beda in Cant. *Mundanus  
 affectus presentia amat, temporalia cumulat, spiritualia negli-  
 git, & cum totus se spargit in iniis, nil potest amare de summis.*  
*Justin. Patriarch, de disc. Monast. cap. 4.*

cures, that would be content to forgo Heaven, on condition that thy might still enjoy their earthly pleasures, and (having never tasted the joyes of a better) how loth are they to depart this life: whereas the (a) Apostle (that saw Heavens glory) tells us, that there is no more comparison betwixt the joyes of Eternall life, and the pleasures of this world, than there is betwixt the filthiest dung and the pleasanterest meat: (b) or betwixt the stink ingest dung-hill, and the fairest bedchamber. As therefore a loving Nurse puts wormwood or mustard on the brest, to make the (c) childe the rather to forsake the dug, so God mixeth sometimes affliction with the pleasures and prosperitie of this life, lest (like the children of this generation) they should forget God, and fall into too much love of this present evill world, and so by Riches grow proud, by Fame insolent, by liberty wanton, and spurn *with their heel against the Lord, when they wax fat*: Deut. 32: 15. For if Gods children love the world so well, when (like a curst Stepmother) she misuseth and strikes us, how should we love this Harlot, if she smiled upon us, and stroaked us, as she doth her own worldly Brats? Thus doth God (like a wise and loving Father) *embitter* with crosses the pleasures of this life to his children, 1 Pet. 1: 7. that (finding in this earthly state no true and permanent joyes,) they might sigh and long for eter-

[a] 2 Cor. 12. [b] Phil. 3: 2. [c] Ne sancti viri aliqua elatione in hac vita superbiant, quibusdam temptationibus reprimantur. Enchir. in lib. Reg.

all life, where firm and everlasting joyes are  
ly to be found.

4. By affliction and sicknesse God exerciseth  
Children, and the graces which he bestoweth  
on them. He refineth and tryeth their faith,  
the Goldsmith doth his Gold in the (a) Furnace,  
make it shine more glistering and bright: he  
treth us up to pray more diligently & zealous,  
& proveth what patience we have learned all  
is while in his (b) School. The like experience  
maketh of our Hope, Love, and all the rest of  
our Christian vertues: which without this triall,  
ould rust like iron unexercised; or corrupt like  
standing waters, that either have no current, or  
se are not powred from vessel to vessel; whose  
ste remaineth, and whose scent is not changed.  
nd rather than a man should keep still the scent  
f his corrupt nature to damnation, who would  
ot wish to be changed from state to state by  
rosses and sicknesse, to Salvation! For as the  
amomile, which is trodden, groweth best, and  
nelleth most fragrant; & as the fish is sweetest  
hat lives in the saltiest waters: so those souls are  
most precious unto Christ, who are most exer-  
ised and afflicted with his Crosse.

5. GOD sendeth affliction, to demonstrate  
nto the world the trueneffe of his childrens  
love

(a) *Ut igne purgati & ab admixtione vitiorum carnalium  
refecati, splendeant examinata innocentia claritate, Hll. in  
sa. 56.* (b) *Schola crucis: schola lucis: Gubernator in tempe-  
ste dignoscitur, in aciemiles probatur, delicata iactatio est,  
in periculum non est: conflictatio in adversis, probatio est ve-  
ratis. Cyp. Ser. 4. de Inimicis. Jer. 48: 11.*

love & service. Every hypocrite will serve God whilest he prospereth and blesteth him, as the Devil falsely accused *Iab* to have done; Job 1: 9, but who (save his loving child) will love & serve him in adversity, when God seemeth to be angry and displeased with him; yea, & cleave unto him most inseparably, when he seemeth (with the greatest frown, and disgrace) to reprove a man, and to cast him out of his favour, yet when he seemeth to wound and kill as an enemy, yea, then to say with Job; *Though thou Lord hast forsaken me, yet will I put my trust in thee.* Job 13: 8. The loving and serving of GOD, and trusting in his mercie, in the time of our correction and misery, is the truest note of an unfained child and servant of the Lord.

6 Sanctified affliction is a singular help further our true conversion, & to drive us home by repentance to our heavenly Father. *In the affliction* (saith the Lord) *they will seek me diligently.* Hos. 5: 15. Egypts burdens made *Israel* cry unto GOD. Exod. 3: 7. *Dauids* troubles made him pray. Psal. 86: 7. *Hezekias* sicknesse made him to weep: Isa. 38: 5 and miserie drove the *Prodigall child* to return and sue for his Fathers grace and mercie. Luke 15: 16. &c. Yea, we read of many in the Gospel, that by sicknesses and afflictions were driven to come unto Christ, who (if they had health & prosperity as others) would have (like others) neglected or contemned the Saviour, and never have sought unto him for his saving health and grace. For as the Ark of Noah

higher it was tossed with the Flood, the nearer it mounted towards Heaven, so the sanctified Soul, the more it is exercised with affliction, the nearer it is lifted towards God. Oh blessed is that Crosse, that draweth a sinner to (a) come on thee knees of his heart) unto Christ, to confesse his own misery, and to implore his endlesse mercy! Oh blessed, aye blessed be that Christ, that never refuseth the sinner that cometh unto him, though weather driven by affliction and miserie!

3: 1. Affliction worketh in us pitie and compassion toward our fellowbrethren, that be in distress and misery, whereby we learn to have fellowfeeling of their calamities: and to condole their estate as if we suffered with them. Heb. 13: 3. And for this cause Christ himself would suffer, and be tempted in all thing like unto us (he is onely excepted) that he might be a mercifull High Priest, touched with the feeling of our infirmities. Heb. 4: 13, and 2: 11, & 5: 8, 9. For he can so heartily bemoan the misery of another, as he who first suffered himself the same affliction. Hereupon a sinner in misery may boldly say unto Christ;

*Non ignore mali miseris succurrere Christo.  
Our frailtie sith (O Christ) thou didst perceive:*

*Condole our state; who still in frailtie cleave.*

8. God

(a) Deus non delectatur poenis nostris, sed confessionem querit. Alb. in Psal. 4. Penitent.



8. God useth our sicknesses and afflictions as means and examples both, to (a) manifest unto others the faith and virtues which he hath stowed upon us, also to strengthen those who have not received so great a measure of faith yet. For there can be no greater encouragement to a weak Christian, than to behold a true Professour (in the extreamest sickness of Body) supported with greater patience and consolation in his Soul. And the comfortable and blessed departure of such a man, will arm him against the fear of death, and assure him, that the hope of the godly is a far more precious thing than that flesh and blood can understand, or mortal eyes behold in this valley of misery. And were it not, that we did see many of those whom we know to be the undoubted children of God, to have endured such afflictions and calamities before us, the greatness of the miseries and crosses which oftentimes we endure, would make us doubt whether we be the children of God or no. And to this purpose S. James saith, God made Job and the Prophets an example of suffering adversitie, and of long patience.

9. By afflictions God makes us conformable to the Image of Christ his Son, who being the Captain of our Salvation, was made perfect through sufferings. Rom. 8: 18. 1 Pet. 4: 1. Heb. 2: 10. Heb. 2: 7. Matt. 27: 34. Luc 24: 46.

(a) Sinit Deus iustum inclinare in calamitates, ut virtutes quæ in illo latebat, aliis apertam manifestamque faciat. De iust. 2. de Orb. c. 29.



and therefore he first bore the crosse in  
*name*, before he was *crowned with glory*, & did  
 first take gall, before he did eat the *hony combe*:  
 and was first derided *king of the Jewes* by the  
 soldiers in the *High Priests Hall*, before he was  
*crowned King of Glory*, by the Angels in his Fa-  
 thers courts. And the more lively our Heavenly  
 Father shall perceive the Image of his naturall  
 Son to appear in us, the better he will love us, and  
 when we have, for time, borne his likenesse in  
 his sufferings, and fought, and overcome, we  
 shall be crowned by Christ, and with Christ sit  
 on his Throne, and of Christ receive the pre-  
 cious white stone, and Morning star, that shall  
 make us shine like Christ for ever in his glory.  
 1. Cor. 24: 7. 2 Tim. 4: 7, 8. Rev. 3: 21. Rev. 2:  
 13. Phil. 3: 21.

10. Lastly, that the godly may be humbled  
 in respect of their own state and miserie: and God  
 glorified by delivering them out of their troubles  
 and afflictions, when we call upon him for his  
 help and succour. For though that there be no  
 sin so pure, but if the Lord will *straightly mark*  
*iniquities*; he shall find in him just cause to punish  
 him for his sin: yet the Lord in mercie doth (b)  
 not alwayes in the affliction of his children re-  
 mind their sins: but sometime layeth afflictions  
 and crosses upon them for his glories sake. Thus  
 our

(a) *Favor post mella gustavit*, Tertul. lib. de Coron. milit. c.  
 (b) *In his qua patimur nullum contra Deum marmur cordi*  
*Dei subrepat; quia ad quid hoc creator noster operatur, igno-*  
*rum est.* Greg. Ep. 31.

Our Savior Christ told his Disciples, Joh. 9. that the man was not born blind for his own sin; but, that the work of GOD should be shewed on him. So he told them likewise that *Lazarus sicknesse was not unto the death but for the glory of GOD.* Joh. 11: 4. Of the unspeakable goodness of God, which turneth those afflictions which are the shame and punishment due to our sins, to be the subject of his honour and glory! (a)

These are the blessed and profitable ends, wherefore GOD sendeth sicknesse and affliction unto his children, whereby it may plainly appear that afflictions are not signes either of Gods hatred or of our reprobation: but rather tokens and pledges of his fatherly love unto his children whom he loveth, and therefore chasteneth them in this life; where, upon repentance therefore remaineth hope of pardon; rather than to refer the punishment to that Life where there is no hope of pardon, nor end of punishment. For this cause, we Christians, in the (b) Primitive Church, when we went to give God great thanks, for afflictions which he sent them in this life. So the Apostles rejoyced, that they were counted worthy to suffer for Christs name (Acts. 5: 41. And the Christian Hebrewes suffered with joy the spoiling of their goods; knowing that they had in Heaven a better, and an enduring substance.

(a) *Malum pati, malum non est: malum facere, malum est: Chr. de prod. Jud.* (b) *Cum vexamur ac premimur, maximas gratias agamus indulgentissimo Patri quod corporis nostri non patitur longius procedere, sed plagis ac verberibus emendat.* Laet. l. 5. c. 23.

ce, Hebrewes 10:34. And in respect of those  
ends, the Apostle saith, *That though no  
recreation for the present seemeth joyous, but grie-  
vous; yet, afterwards it bringeth the quiet fruit  
of righteousness to them who are thereby exerci-  
sed.* Pray therefore heartily, that as God hath sent  
this sickness unto thee, so it would please him to  
bring thee to make those sanctified uses of it,  
which he hath inflicted the same upon thee.

*Meditations for one that is recovered from  
sickness.*

GOD hath of his mercie heard thy Prayers,  
and restored thee to thy health again; consider  
in thy self:

That thou hast now received from God, as  
another life: Spend it therefore to the  
honour of God, in newnesse of life. Let thy sin-  
ne, with thy sickness: but live thou by grace to  
thy newnesse.

Be not the more secure, that thou art re-  
stored to health, neither insult in thy self, that  
thou hast escaped Death: but think rather, that  
God (seeing how unprepared thou wast) hath  
of his mercy heard thy prayer, spared thee, and  
given thee some little longer time of respite: that  
thou mayst both amend thy life, and put thy self  
in better readinesse against the time that he shall  
call for thee, without further delay; out of this  
world. For although thou hast escaped this, it  
may be thou shalt not escape the next sickness.

3. Con.

3. Consider how fearfull a reckoning thou hadst made before the Judgement-Seat of Christ by this time, if thou hadst dyed of this Sickness. Spend therefore the time that remaines so, as thou mayest be able to make a more chearefull account of thy life, when it must be expired indeed.

4. Put not far off the day of Death; thou knowest not for all this, how neer it is at hand and (being so fairely warned) be wiser. For thou be taken unprovided the next time, thy excuse will be lesse, and thy judgement greater.

5. Remember that thou hast vowed amendment & newnesse of life. Thou hast vowed unto God, defer not to pay it: for he delighteth not in fools: pay therefore that thou hast vowed. Eccl: 5: 3. The unclean spirit is cast out; Oh him not re-enter, with seven worse then himselfe. Matt. 12: 43. &c. Thou hast sighed out the groan of contrition, thou hast wept the tears of repentance, thou art washed in the pool of Bethesda streaming with five bloody wounds, not a troubling Angel, Joh. 5: 24. but of the Angell of Gods presence, Isa. 63: 9. troubled with the wrath due to thy sins, who descended into Hell to restore thee to saving health and Heaven. Return not now with the Dog, to thine own vomit like the masked Sow, to wallow again in the mire of thy former sins, and uncleannesse: but being intangled and overcome again with the filthinesse of sin, (which now thou hast escaped) thy latter end prove worse then thy first beginning.

2: 20, 22. Twice therefore doth our Sa-  
 Christ give the same cautionary warning  
 to sinners. First, to the man cured of his  
 disease: *Behold thou art made whole:*  
*more, least a worse thing fall upon thee:*  
 : 14. Secondly, to the Woman taken in A-  
 dy: *Neither do I condemn thee: Go thy way*  
*in no more.* Joh: 8: 14. Teaching us, how  
 serious a thing it is to relapse and *fall again*  
*in the former excesses of riot:* 1 Pet. 4. 4. Take  
 therefore unto thy wayes; and pray for  
 , *that thou mayest apply thy heart unto wis-*  
 ; Psa. 90: 12. during that small number of  
 which yet remain behinde. And for thy  
 mercy and health received, imitate the  
 full Leper, and return unto God this, or  
 like thanksgiving.

*Thanksgiving to be said of one that is recovered  
 from sicknesse.*

Gracious and mercifull Father, who art  
 the LORD of health and sicknesse, of life  
 of death; *who killest, and makest alive: who*  
*rest down to the grave, and raisest up again,*  
 n. 2: 6. who art the onely preserver of all  
 that trust in thee: I thy poor and unwor-  
 rant, having now (by experience of my  
 full sicknesse) felt the grievousnesse of misery  
 into sin, and the greatnesse of thy mercie in  
 ving sinners, and perceiving with what a  
 rly compassion thou hast heard my prayers,  
 stored me to my health and strength again,  
 do

do here (upon the bended knees of my heart) to  
 turn (with the thankfull Leper) to acknowledge  
 thee alone to be the GOD of my health and salva-  
 tion, and to give thee the praise and glory, for my  
 strength and deliverance out of that grievous  
 disease and maladie, and for thus turning my  
 Mourning into mirth, my Sicknesse into health,  
 and my Death into life. Isa. 38: 9, &c. My sin  
 deserved punishment, and thou hast corrected  
 me, but hast not given me over unto death. I  
 looked (from the day to the night) when thou  
 wouldest make an end of me: I did chatter like  
 a Crane, or a Swallow: I mourned (as a Dove) with  
 te bitternesse of sicknesse oppressed me: I lifted  
 up mine eyes unto thee, O Lord, and thou didst  
 comfort me: for thou didst cast all my sins, behind  
 thy back & diddest deliver my soul from the power  
 of corruption: and when I found no help in my  
 self, nor in any other creature (saying, I am  
 deprived of the residue of my years, *I shall see no  
 more, among the inhabitants of the world*) thou  
 diddest thou restore me to health again, and gave-  
 st life unto me: I found thee, O Lord, ready  
 to save me.

And now, Lord, I confesse, that, I can never  
 yeeld unto thee such a measure of thanks as thou  
 hast (for this benefit) deserved at my hands. And  
 (seeing that I can never be able to repay thy good-  
 nesse with acceptable works.) Oh, that I could  
 with Mary Magdalene testifie the love and thank-  
 fulnesse of my heart, with abounding tears! Oh  
 what shal I be able to render unto thee, O Lord  
 for all these benefits which thou hast bestowed upon

on my soul Surely, as in my sicknesse, when I had nothing else to give unto thee: I offered Christ and his merits unto thee as a ranfome for my sins: so being now restored by thy grace unto my health and strength, and having no better thing to give; Behold, O Lord, I do here offer up my self unto thee, Rom. 12: 1. beseeching thee so to assist me with thy holy Spirit, that the remainder of my life, may be wholly spent in setting forth thy praise and glory.

O Lord, forgive me my former follies and unthankfulnesse; that I was no more carefull to love thee according to thy goodnesse, nor to serve thee according to thy will; nor to obey thee according to thy commandements; nor to thank thee according to thy benefits. And seeing thou knowest, that of my self I am not sufficient so much as to think a good thought, (much lesse to do that which is good and acceptable in thy sight: ) assist me with thy grace and holy Spirit, that I may (in my prosperity) as devoutly spend my health in thy service, as I was earnest in my sicknesse to beg it at thy hands. And suffer me never to forget, either this thy mercie, in restoring me to my health, or those Vows and Promises, which I have made unto thee in my sicknesse. With my new health, renew in me, O Lord, thy right Spirit: which may free me from the slavery of sin, and establish my heart in the service of thy grace. Work in me a greater detestation of sinnes (which were the causes of thy anger and my sicknesse:) and increase my faith in Jesus

R

Christ

Christ; who is the Author of my health and salvation. *Let thy good Spirit lead me in the way that I should walk; and teach me to deny all ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this world,* Tit. 2: 12. that others by my example may thinke better of the truth. And sith this time (which I have yet to live) is but a little respite, and small remnant of dayes, which cannot long continue; *Teach me to know my God, so to number my dayes, that I may apply my heart to that spirituall wisdom, which leadeth to salvation.* Psal. 90: 12. And to this end make me more zealous then I have been in Religion, more devout in prayer, more fervent in spirit, more carefull to hear, and profit by the preaching of thy Gospel, more helpfull to my poor brethren; more watchfull over my wayes; more faithfull in my calling; & every way more abundant in all good works. Let me (in the joyfull time of prosperity) fear the evill day of affliction; in the time of health, think of sicknesse, in the time of sicknesse, make myself ready for death; and when death approacheth: prepare myself for Judgement. Let my whole life be an expressing of thankfulness unto thee for thy Grace and mercy. And therefore, O Lord, I do here from the bottom of my heart, together with the thousands of Angels, the four Beasts, and twelve foure Elders, and all the creatures in Heaven on the earth, acknowledge to be due unto thee, my Father, which sittest upon the throne, and the late un-



Son, Rev. 5: 13, &c. who sitteth at thy  
right hand, and to the Holy Spirit, which proceedeth  
from both, the holy Trinitie of persons in  
unitie of substance, all praise, honour, glory, and  
power, from this time forth and for evermore,  
of amen.

*Meditations for one that is like to die.*

If thy sicknesse be like to increase unto death;  
then meditate on three things. First, how gra-  
tiously GOD dealeth with thee. Secondly,  
from what evils death will free thee. Thirdly,  
what good death will bring unto thee.

First concerning Gods favourable dealing with  
thee.

1. Meditate, that God useth this chastisement  
thy bodie, but as a medicine to cure thy soul,  
drawing thee (who art sick in sin) to come by  
repentance unto *Christ* thy Physician) to have  
thy soul healed. Matt. 9: 12.

2. That the sorest sicknesse or painfulllest dis-  
ease which thou canst endure, is nothing, if it  
be compared to those dolours & pains, which  
*Iesus Christ* thy Saviour hath suffered for thee;  
when in bloody sweat he endured the wrath of  
God, the pains of Hell, and a cursed death  
which was due to thy sins, Luk. 21: 44. Psalm

137: Heb. 5: 7. Is. 2: 4. Psalm. 18: 5, 7. Gal.  
1: 4. Justly therefore may he use those words of  
his enemy; *Behold, and see if there be any sorrow  
like unto my sorrow, which is done unto me, where-  
with the Lord hath afflicted me, in the day of his*

*fiere wrath.* Lam. 1: 15. Hath the Son of God indured so much for thy Redemption, & wilt thou a *sinfull* man indure a little sicknesse for pleasure, (a) especially when it is for thy good.

3. That when thy sicknesse and disease is at extreamest, yet it is lesse and easier then thy have deserved. Let thine *own* conscience judge whether thou hast not deserved worse then that thou doest suffer.

Murmure not therefore, but considering manifold and grievous sins, thank God that thou art not plagued with far more grievous punishment. Think how willingly the damned in Hell would endure thy extreamest paines a thousand yeers, on condition that they had but the hope to be saved, and after so many yeers) to be eased of their eternall torments. And seeing that it is the mercy, that thou art not rather *consumed*, Lam. 22. then corrected, thou canst thou but bear patiently his temporall correction, seeing the end is to save thee from eternall condemnation. Cor. 11: 32.

4. That nothing commeth to passe in this world unto thee but such as ordinarily befall others thy brethren: who (being the beloved and undoubted servants of God when they lived on earth) are now most *blessed and glorious* Saints with Christ in Heaven; Heb. 11: 35, &c. 1 Peter 4: 9. as *Iob, David, Lazarus, &c.* The

groan

(a) *Dum legimus vel audimus, quos & quanta ille sine intermissione, intelligimus nos peccatores omnia debere libenter sustinere, Theod. ad 5. c. in Ro.*

paned for a time, as thou doest, under the like  
 then: but they are now delivered from all their  
 series, troubles, and calamities. And so like-  
 se etc long (if thou wilt patiently carry the  
 words leisure) thou shalt also be delivered from  
 thy sicknesse and pain: either by restitution to  
 thy former health with Job, or (which is far bet-  
 ter) by being received to heavenly rest, with  
 Lazarus.

5. Lastly, that God hath not given thee over  
 to the hand of thine enemy, to be punished and  
 disgraced; but (being thy loving Father) he  
 correcteth thee with his own mercifull hand.

When David had his wish, to chuse his own cha-  
 rishment, he chose rather to be corrected by the  
 hand of God; then by any other meanes; *Let us  
 fall into the hands of the Lord, for his mercies are  
 great, and let me not fall into the hands of man.*

Sam. 24: 14. Who will not take any affliction  
 in good part, when it cometh from the hand of  
 God, from whom (though no affliction seemeth  
 joyous, for the present Heb. 12: 11.) we know  
 nothing cometh but what is good: The consi-  
 deration hereof made David to endure Shemeis  
 cursed rayling, with a great patience; 2 Sam. 16:  
 9, 10. and to correct himself another time for his  
 impatience; *I should not have opened my mouth  
 because thou diddest it: Psal. 39: 9. and Job to  
 reprove the unadvised speech of his wife; Job. 2:  
 10. Thou speakest like a foolish woman. What?  
 shall we receive good at the hand of God, and not  
 receive evil? And though the cup of Gods wrath*

due to our sins, was such a horroure to our  
 viours humane Nature, that he earnestly pray  
 that it might *pasſe from him*: Matt. 26:36.  
 (when he conſidered that it was reached un  
 him by the hand and will of his Father) he willin  
 ly ſubmitted himſelf to drink it to the *very drop*  
 thereof. verſe 42. Nothing will more arm thee  
 with patience in thy ſickneſſe, then to ſee that  
 cometh from the hand of thy heavenly Father  
 who would never ſend it, but, that he ſeeth it  
 be unto thee both needfull and profitable.

*The ſecond ſort of Meditations are, to conſider  
 from what evils death will free thee.*

1. **I**T freeth thee from a corruptible body, which  
 was conceived in the weakneſſe of fleſh, in the  
 heat of luſt, the ſtain of ſin, and born in the blood  
 of filthineſſe; a living priſon of thy ſoul, a living  
 instrument of ſin, a very ſack of ſtinking dung,  
 the excrements of whoſe noſtrils, eares, pores and  
 other paſſages (duely conſidered) will ſeem more  
 loathſome then the uncleaneſt ſinck or vault. In  
 ſomuch that whereas trees and plants bring forth  
 leaves, flowers, fruits and ſweet ſmells, mans body  
 brings forth, naturally, nothing but lice, wormes  
 rottenneſſe, and filthy ſtinkes. Psalm. 14:  
 His affections, are altogether corrupted: and  
 the imaginations of his heart are onely evill con  
 tinually. Gen. 8:5. Hence it is, that the un  
 godly is not ſatisfied with prophanneſſe, nor the  
 voluptuous with pleaſures, nor the ambitious  
 with preferments, nor the curious with precise  
 neſſe

esse, nor the malicious with revenge, nor the  
 herous with uncleannesse, nor the covetous  
 th gain, nor the drunkard with drinking. New  
 fissions and fashions do daily grow, new fears  
 d afflictions do still arise; here wrath lyes in  
 ait, there vain-glory vexeth; here pride lifts up,  
 ere disgrace casts down; & every one waiteth  
 io shall arise in the ruin of another. Now a man  
 privily stung with backbiters like fiery Serpents,  
 on he is in danger to be openly devoured of  
 s enemies, like Daniels Lyons. And a godly  
 an, where ere he liveth, shall ever be vexed  
 like Lot) with Sodomes uncleannesse.

2. Death brings unto the godly an end of sin-  
 ing, and of all the miseries which are due unto  
 n: Rom. 6: 7. so that after death *there shall be*  
*no more sorrow, nor crying: neither shall there be*  
*any more pain, for God shall wipe away all tears*  
*from our eyes.* Rev. 21: 4. Yea by death we are  
 eparated from the company of wicked men; and  
 God *taketh away mercifull & righteous men*  
*from the evill to come.* So he dealt with Iosiah  
 2 King 22: 20. *I will gather thee to thy Fathers,*  
*and thou shalt be put in thy grave in peace, and*  
*thine eyes shall not see all the evil which I will*  
*bring upon this place.* And God *hides them for*  
*a while in the grave, untill the indignation passe*  
*over,* Isa 26: 20. So that as Paradise is the Heaven  
 of the souls joy: so the grave may be tearmed the  
 Heaven of the bodies rest.

3. Whereas this wicked body lives in a world  
 of wickednesse, so that the poor ioul cannot look

out at the Eyes, and not be infected; nor be by the Ear, and not be distracted; nor smell the Nostrils, and not be tainted; nor tast with the Tongue, and not be allured, nor touch by the Hand, and not be defiled; and every sense, upon every temptation, is ready to betray the Soul: at death the soul shall be delivered from this thralldome, and this *corruptible body shall put on incorruption, and this mortal immortality*, 1 Cor. 15, 53. Oh blessed, thrice blessed be that death in the Lord, which delivers us out of so evill world, and freeth us from such a body of bondage and corruption!

*The third sort of Meditations, to consider what good Death will bring unto thee.*

1. **D**Eath bringeth the godly mans Soul to enjoy an immediate communion with the blessed Trinity, in everlasting blisse and glory.

2. It translates the soul from the miseries of this world, the contagion of sin, and society of sinners, to the *Citie of the living God, the celestial Hierusalem, and the company of innumerable Angels, and to the assembly and congregation of the first born, which are written in Heaven, and to God the Iudge of all, and to the souls of just men made perfect, and to Jesus Mediator of the new Covenant.* Heb. 12: 22, 23, 24.

3. Death putteth the Soul into the actuall and full possession of all the inheritance and happiness, which Christ hath either promised unto thee in his Word, or purchased for thee by his blood.

This

This is the good and happinesse, whereunto a blessed death will bring thee. And what truly religious Christian that is young, would not wish himself old, that his appointed time might the sooner approach to enter into this celestiall Paradise, where thou mayest exchange thy brasse for gold, thy vanitie for felicitie, thy vilenesse for honour, thy bondage for freedome, thy lease for an inheritance, and thy mortall state for an immortal life? He that doth not daily desire this blessednesse above all things, of all others he is lesse worthie to enjoy it.

If (a) *Cato Uticensis*, and *Cleombrotus*, two Heathen men (reading *Platoes* book of the immortallitie of the Soul) did voluntarily, the one break his neck, the other run upon his sword, that they might the sooner (as they thought) have enjoyed those joyes: what a shame is it for Christians (knowing those things in a more excellent measure and manner, out of Gods own Book) not to be willing to enter into those heavenly joyes? Especially when their *Master* calls for them thither. *Matt. 25: 21.* If therefore there be in thee any love of *God*, or desire of thine own happinesse, or salvation: when the time of thy departing draweth neere; that time, I say, and manner of death, which *G O D* in his unchangeable counsell hath appointed and determined before thou wast born: yeeld and surrender up (willingly and cheerfully) thy Soul into the mercifull hand of *Iesus Christ* thy Saviour. And to this

R 5

end.

(a) *Plat.* in *vit Caton.* *Cicero* *Insc. quest. lib. 1.*

end, when the time is come, as the Angell, the sight of Manoah and his wife, ascended from the *Altar up to Heaven in the flame of the Sacrifice*: So endeavour thou that thy soul, in the sight of thy friends, may from the *Altar of a contrite heart*, ascend up to heaven, in the sweet perfume of this, or the like spiritual sacrifice of Prayer.

*A Prayer for the sick man, when he is told that he is not a man for this world, but must prepare himself to go unto God.*

O Heavenly Father, who art the Lord God of the Spirits of all flesh, and hast made these souls, Num. 16: 22, and 27: 16. Acts 17: 25, 26. and hast appointed us the time, as to come into this world, so (having finished our course) go out of the same. The number of my dayes which thou hast determined, are now expired, and I am come to that utmost bound, which thou hast appointed, *beyond which I cannot passe* Jer. 38: 16. 2 Tim 4: 7. Ps. 90: 12. Job. 1: 4, 5, 14, 16: 22. and 21: 21. Luke 22: 33. I know O Lord that if thou entrest into Iudgement, no flesh can be justified in thy sight: Psalm. 143: 2. And (O Lord) of all others should appear most impure and unjust, for I have not fought that good fight for the defence of thy Faith and Religion, 1 Tim 4: 7. Ps. 47: 12. with that zeal and constancy that I should: but for fear of displeasing the world, I have given way unto *sins and errours*; and for desire to please my flesh I have broken all thy Commandements, in thought, word, and deed.



that my sins have taken such hold on me, that I  
 am not able to look up, and they are more in num-  
 ber then the haire on my head. If thou wilt  
 fairly mark mine iniquities, O Lord, where shall  
 I stand? Psalm 130:3. If thou weighest me in the  
 ballance, I shall be found too light: Dan. 5:27.  
 For I am void of all righteousness that might  
 merit thy mercy; and loaden with all iniquities  
 that most justly deserve thy heaviest wrath. But  
 O my Lord, and my God, for Jesus Christ thy  
 sons sake, in whom thou art well pleased, Matt. 3:  
 17. with all penitent and beleevving sinners, take  
 pittie and compassion upon me, who am the chief  
 of sinners. 1 Tim. 1:15. Blot out all my sins out  
 of thy remembrance, and wash away all my trans-  
 gressions out of thy sight, with the precious  
 blood of thy Son; which I beleve that he (as an  
 undefiled Lamb) hath shed for the cleansing of  
 my sins, Ezech. 18:22. Psalm 51:7. 1 Pet. 1:19.  
 Joh. 1:29. In this faith I lived, in this faith I  
 dye: beleevving that Iesus Christ died for my sins,  
 and rose again for my Iustification. Rom. 4:25.  
 1 Cor. 15:3,4. And seeing that he hath endured  
 that death, and borne the burthen of that Iudge-  
 ment, 1 Pet. 2:14. which was due unto my sinnes;  
 O Father, for his death and passions sake, now that  
 I am comming to appear before thy Judgement  
 Seat) acquit and deliver me from that fearfull  
 Judgement which my sins have justly deserved:  
 and perform with me that gracious and comfor-  
 table promise, which thou hast made in thy Go-  
 spell; That whosoever beleeveth in thee, hath ever-

*lasting life, and shall not come into judgement, but shall passe from death unto life.* Joh. 5: 24. *strengthen, O Christ, my Faith, that I may put the whole confidence of my salvation, in the merits of thy obedience and blood. Encrease, O Holy Spirit, my patience; lay no more upon me, than I am able to bear:* 1 Cor. 10: 14. and enable me to bear so much as shall stand with thy blessed will and pleasure. O blessed Trinity in Unity, my Creator, Redeemer, and Sanctifier, vouchsafe that as my outward man doth decay, so my inward man may more and more, by thy grace and consolation, increase and gather strength. O Saviour, put my soul in a readinesse, that (like a wise Virgin, having the Wedding Garment of thy righteousness and holiness) she may be ready to meet thee at thy coming, with Oyl in her Lamp. Matt. 25: 4. Marry her unto thy self; that she may be one with thee in everlasting love and fellowship. Matt. 12: 12. Rev. 19: 8. Rev. 19: 7. Joh. 17: 22. O Lord, reprove Satan, and chase him away: Zacha. 3: 2. Deliver my Soul from the power of the Dog. Save me from the Lyons mouth. I thank thee, O Lord, for all thy blessings, both spirituall and temporall bestowed upon me: especially for my redemption, by the death of my Saviour Christ: I thank thee that thou hast protected me with thy holy Angels from my youth up untill now. Heb. 1: 14. Luke 16: 22. Matth. 8: 11. Lord, I beseech thee, give them a charge to attend upon me, till thou callest for my soul; and then to carry her (as they did the

the soul of Lazarus Luke 13: 18.) into thy heavenly Kingdome. Ephes. 1: 10. Act. 15: 11. And as the time of my departure shall approach neerer unto me; so grant, O Lord, that my soul may be draw neerer unto thee: And that I may joyfully commend my soul into thy hand: as into the hands of a loving Father, and mercifull Redeemer; Psal. 31: 4, and at that instant, O Lord graciously receive my spirit. Acts 7: 59. All which that I may do, assist me, I beseech thee, with thy grace, and let thy holy Spirit continue with me unto the end, and in the end, for Jesus Christ his sake, thy Son, my Lord, and onely Saviour: In whose name I give thee thy glory, and beg these things at thy hand, in that Prayer which Christ himself hath taught me, saying: *Our Father, &c.*

*Meditations against despair, our doubting of Gods mercy.*

IT is found by continuall experience, that neerer the time of death (when the Children of GOD are weakest) then Satan makes the greatest shew of his strength: and assayles them with his strongest temptations. For he knoweth, that either he must now or never prevail; for if their souls once get to Heaven, he shall never vex nor trouble them any more; and therefore he will now bestir himself as much as he can, and labour to set before their eyes all the grosse sins which ever they committed, and the Judgements of God, which are due unto them, thereby to drive them, if he can, to despair; which is a grievous

youſer ſin then all the ſins that they committe  
or he can accuſe them of.

If Satan (a) therefore trouble thy conſcience  
more towards thy death, then in thy life time.

1. Confefſe thy ſins unto God, not onely  
generall, but alſo in particular.

2. Make ſatisfaction unto thoſe men whom  
thou haſt wronged, if thou beable. And if thou  
doeſt injuriouſly or fraudulently detain or keep  
in thy poſſeſſion any lands or goods, that of right  
do belong to any widow or fatherleſſe child,  
preſume not, as thou tenderſt thy ſouls health, to  
look Chriſt the righteous Judge in the face, un-  
leſſe thou doeſt firſt make a reſtitution thereof  
to the right owner: for the Law of God, under  
the penaltie of his curſe, requireth thee to reſtore  
whatſoever was given thee to keep, or which was  
committed to thy truſt, or whatſoever by rob-  
bery, or violent oppreſſion thou tookeſt from thy  
neighbour: with a fifth part for amends added  
to the principall. Lev. 6: 2, 3, 4, &c. Numb. 5: 6,  
7, 8. (b) And unleſſe that like Zacheus thou doeſt  
make reſtitution of ſuch goods and lands, accor-  
ding to GODS Law, thou canſt never truly re-  
pent; Luk. 19: 8, 9. and without true repentance  
thou canſt never be ſaved. Ezech. 15: 3, 12, 16. Mich.  
6: 10, 11. Luke 13: 1. Jer. 18: 7. Act. 2: 38. & 3: 22.  
1 Pet. 3: 9. But though by the temptation of the  
devill thou haſt done wrong and injurie; yet if  
thou doeſt truly repent, and make reſtitution to  
thy

(a) Satans firſt ſtratageme in time of death. (b) Non re-  
mittitur peccatum niſi reſtituatur ablatum.

by power, the Lord hath promised to be merciful unto thee, to hear the Prayers of his faithfull ministers for thee, to *forgive thee thy trespasses* and sin, and to receive thy soul in the merits of Christs blood, as a Lamb without blemish. Gen. 22: 14, 15, 16. Lev. 16: 21, 22.

3. Ask God for Christ his sake pardon and forgiveness. And then these troubles of mind are no discouragements, but rather comforts, exercises, not punishments. They are assurances unto thee, that thou art in the right way, for *the way to Heaven is by the gates of hell*: that is, by suffering pains in the body, and such doubtings in the mind: that thy estate in this life being every way made bitter, the joyes of eternall life may relish unto thee better and more sweet.

(a) If Satan tell thee that thou hast no faith, because thou hast no feeling; meditate

1. That the truest faith hath oftentimes the least feeling, and greatest doubts; but so long as thou hatest such doubting, they shall not be laid unto thy charge; for they belong to the flesh, from which thou art divorced. When thy flesh shall perish, thy weak inward man, which hates them, and loves the Lord Jesus, shall be saved.

2. That it is a better faith to believe without feeling, then with feeling. The least faith (so much as a *grain of Mustardseed*, Matt. 17: 20. so much as is in an infant baptized) is enough to save the soul that loveth Christ, & believeth in him.

3. That

(a) Satans second assault. The Christians encounter.

3. That the Child of God, which desireth to feel the assurance of Gods favour, shall have desire, when God shall see it to be for his good, for God hath promised to give them the *Waters of life*, Matth. 10: 14. Rev. 2: 6. Isa 55: 1. who thirst for it (a). We have an example in *Master Glover* the holy Martyr, who could have a comfortable feeling till he came to the sight of the Stake; and then cryed out, and clapped his hands for joy to his friends, saying, *O Austin, he is come, he is come*; meaning the feeling joy of Faith, and the Holy Ghost. *Tarry therefore the Lords leisure, be strong, and he shall comfort thine heart.*

(b) If Satan shall aggravate unto thee the greatness, the multitude, and hainousnesse of thy sin, meditate.

1. That upon true repentance, it is as easie with God to forgive the greatest sin, as the least; and he is as willing to forgive many, as to pardon one; 1 Tim. 1: 15. And his mercy shineth more in pardoning great sinners, then small offenders, as appears in the examples of *Manasses*, *Magdalen*, *Peter*, *Paul*, &c. And where sin most aboundeth, there doth his grace rejoyce to abound much more. Rom. 5: 20.

2. That God did never forsake any man, till that man did first forsake God; as appears in the examples of *Cain*, *Saul*, *Achitophel*, *Ahazia*, *Judas*, &c.

3. That

(a) For A & Monu. Fol. 1555 in the last Edition. Psalme 27: 16. (b) Satans 3 assault. The Encounter.

That God calleth all, even those sinners  
 are heavy laden with sin, Matt. 11: 23. and  
 he did never deny his mercy to any sinner  
 that asked his mercy with a penitent heart. This  
 History of the Gospell witnesseth: There  
 came unto Christ all sorts of sick sinners; the  
 blind, halt, lame, lepers, such as were sick of pal-  
 sies, dropfies, bloody fluxes; such as were *Luna-*  
*tic*, and possessed with unclean spirits, and devils:  
 yet of all those not one, that came and asked his  
 mercy and help, went away without his errand. If  
 mercy he asked, mercy he found; were his sins  
 ever so great, were his Disease never so grievous.  
 yet he offered and gave his mercy to many  
 who never asked it, (being moved onely with the  
 bowels of his owne compassion, and the sight of  
 their misery) as to the woman of *Samaria*, the  
 widow of *Naim*, Luk. 7: 13. Joh. 5. 31. and  
 to the sick man that lay at the pool of *Bethesda*,  
 who had been 38 years sick. Esa. 65: 1. If he  
 thus willingly gave his mercy to them that did  
 not aske it, and was found of them (as the Pro-  
 phet saith) that sought him not; will he deny  
 his mercy unto thee, who dost so earnestly pray for  
 it with tears? and dost, like the poor Publicane  
 so heartily knock for it with penitent fists upon a  
 bruised and broken heart? Especially when thou  
 prayest to thy Father, in the name and mediation  
 of Christ, for whose sake he hath promised to  
 grant whatsoever we shall ask of him. Joh. 14:  
 4. as sure as God is true, he will not. Though  
 Nineveh's sins had provoked the Lord to send  
 out

out his sentence against them, yet upon their repentance he recalled it again, and spared the Cities how much more if thou likewise repentest, will he spare thee; seeing his sentence is not yet gone forth against thee? If he deferred the Judgement all Ahabs dayes, for the externall shew onely which he made of humiliation; how much more will he clean turn away his vengeance, if thou wilt unfainedly repent of thy sin, and return unto him for grace and mercy? *a*)

He offered his mercy unto Cain (who murdered his innocent brother) *If thou dost well, shalt thou not be accepted?* Gen. 4: 2. As if he should have said, If thou wilt leave thy envy and malice, and offer unto me from a faithfull and contrite heart, both thou & thine Oblation also shall be acceptable unto me. And to Judas (that so treacherously betrayed him) in calling him Friend, Matt. 25: 50. a sweet appellation of love? and when Judas offered, he willingly consented with that mouth *(b)* (wherein never was found guile) to kisse those dissembling lips, under which lurked the poyson of Asps. 1 Pet. 2: 22. Psalm 140: 3. Matt. 26: 50. Had Judas apprehended this word, friend, out of the mouth of Christ, as *Benhadad* did the word *brother* from the mouth of *Achab*, 1 Kings 20: 32, 33. doubtlesse Judas should have found the God of Israel more merciful.

*(a)* Novit Dominus mutare sententiam, si in novam emendare vitam. Aug. in Ps. 50. *(b)* Judam non tam scelus quam desperatio fecit penitus interire. Aug. lib. de util. penit. Sceleratior omnibus, O Juda extitisti, quem non penitentia duxit ad Dominum, sed desperatio traxit ad laqueum. Leo.



mercifull then *Benhadad* found the *King of Israel*,  
 vers. 31. But God was more displeased with *Cain*  
 for despairing of his mercy, then for *murdering*  
*his brother*: and with *Judas* for *hanging himself*,  
 then for betraying his Master: in that they would  
 make the sins of mortall men greater then the  
 infinite mercy of the eternall God; or as if they  
 could be more sinfull then God was mercifull;  
 Whereas the least drop of Christs blood is of  
 more merit to procure Gods mercy for thy sal-  
 vation, then all the sins (that thou hast commit-  
 ted) can be of force to provoke his wrath to thy  
 damnation.

(a) If *Satan* shall suggest, that all this is  
 true of Gods mercy, but that it doth not belong  
 unto thee, because that thy sins are greater then  
 other mens, as being sins of knowledge, and of  
 many yeares continuance, and such as whereby  
 others have been undone: and all (for the most  
 part) committed willfully and presumptuously  
 against God and thy conscience. And therefore  
 though he will be mercifull unto others, yet he will  
 not be mercifull unto thee; meditate

1. That many (who are now in heaven most  
 blessed and glorious Saints) committed in the  
 same kind (when they lived on earth) as great  
 and greater sins then ever thou hast committed,  
 and continued (before they repented) in those  
 sins as long as ever thou hast done. As therefore  
 all their sins, and the continuance in them, could  
 not hinder Gods mercy, upon their repentance,  
 from

(a) Satans fourth assault.

from forgiving their sins, & receiving them in favour: no more shall thy *sins and continuance* therein, hinder him from being mercifull unto thee, *if thou dost repent as they did*: yea upon thy repentance, every one of their examples a pledge that he will do the same unto thee as he did unto them. 1 Tim. 1:16. For as the least sin, in Gods Justice, without Repentance, is damnable; so the greatest sin, upon repentance, (in his Mercy) pardonable. Thy greatest and vilest sins are but the sins of a Man; but the least of his mercies is the mercy of God. Because thou knowest thine own sin, thou doubtst whether they shall be pardoned: Mark how this doubtfull cause is resolved by God himself. Man in Isaiahs dayes thought (as thou dost) that they had continued so long in sin, that it was too late for them now to seek to return unto God for grace and mercy. But God answereth them *Seek ye the Lord whilest he may be found: call upon him whilest he is near.* Isa. 55:6:7, 8. As if he had said; whilest life lasteth, and my Word is preached, I am near to be found of all that seek me, and pray unto me. The people reply: But we (O Lord) are grievous sinners, and therefore dare not presume to call upon thy Name; or to come near thine Holinesse. To this the Lord answereth: Let the wicked forsake his way, and the man of iniquity his thoughts: and let him return unto me, and I will have mercy upon him, and be his God, and I will pardon him abundantly. But we would think (say the people) that it is too late.

our sins were but ordinary sins, this promise of mercy might belong unto us. But because our sins are so great, and of such long continuance, therefore we fear, least when we appear before God, he will reject us. To this GOD answereth againe: My thoughts (of mercy) are not your thoughts, neither are your wayes (of pardon) my wayes: for as the heavens are higher then the earth, so are my wayes higher then your wayes, and my thoughts then your thoughts. Therefore every sinner in the world were a world of such sinners as thou art: do thou but yet what God bids thee) Repent and Believe; & the blood of Jesus Christ being the Blood of God, Acts 20: 28. *will cleanse both thee and them from all your sins.* 1 Joh. 1: 7.

2. That as God did fore-see all the sins which the world did commit, and yet all those could not hinder him from loving the world, so that he gave his onely begotten Son to the death to save as many of the world as would believe and repent: Joh. 3: 16 much lesse shall thy sins (being the sins of the least number of the world) be able to hinder God from loving thy soul; and forgiving thy sins, if thou dost Repent and Believe.

3. That if he loved thee so dearly (when thou wast his enemy) that he payed for thee so dear a price, as the spilling of his Heart-blood: how can he now but be gracious unto thee, when to save thee, will cost him but the casting of a gracious look upon thee? Look not thou therefore to the greatnesse of thy sins, but to the infinitenesse

tenesse of his mercy, which is so surpassing great, that if thou puttest all thine own grievous sins together, and addest unto those the sins of Cain and Judas, and puttest unto them all the sins of the Reprobates in the world: (doubtlesse it would be a huge heap;) yet compare this huge heap with the infinite mercy of God, and there will be no more comparison betwixt them, than betwixt the least Mole-hill, and the greater Mountain in a Countrey. The cries of the grivousest sin that ever we read of, could never reach up higher then unto Heaven, as the cries of the sins of Sodom. Gen. 10: 13. *but the mercy of God* (saith David Psalm 108: 4.) *reacheth higher then the heavens*, and so overtoppeth all our sins. And if *his mercy be greater then all his works*, Psalm 145: 9. it must needs be greater then all thy sins. And so long as his mercy is greater then the sins of the whole world, dost thou but repent, there is no doubt of pardon.

(a) If Satan shall object, that thou hast many times vowed to repent, & hast made a shew of repentance for the time, and yet didst fall to the same sins again, and again, and that all thy repentance was but fained and a mocking of God. And that seeing thou hast so often broken thy vow, therefore God hath withdrawn his mercy, and hath changed his love, &c. meditate

(b) 1. That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldst despaire, seeing that this is the

common

[a] Sathans fifth assault. [b] The Encounter.

common case of all the children of God in this  
 world, who vow so oft to forbear some sin, (a) till  
 receiving their weaknesse not able to perform  
 of they vow that they will vow no more. Their  
 weaknes shew the desires of their spirituall man;  
 their breakings, the weaknesse of their corrupt  
 flesh. And our oft slips to the same sins Christ  
 foresaw, when he taught us to pray daily, *O Fa-  
 ther, Forgive us our trespasses.* And why doth  
 Christ enjoin thee (who art but a sinfull man) to  
 forgive thy Brother *seven times in a day, if he shall  
 turn seven times in a day*, Luk. 17: 3, 4. and say,  
*repenteth me?* but to assure thee, that he (being  
 the God of mercy, & goodnesse it self) will forgive  
 thee to thee thy *Seventy times seven fold* sins a day,  
 which thou hast committed against him, if thou  
 turn unto him by true repentance, Matt. 28;  
 y. 22. The *Israelites* were cured by looking  
 through with weak eyes) on the *Brazen Serpent*,  
 as oft as they were stung by the fierie Serpents in  
 the *Wildernesse*, Num. 21: 9, to assure thee (b)  
 that upon thy tears of repentance, thou shalt be  
 reco-

(a) I remember, saith Luther, that Sraupitius was wont  
 tell me. *Ego plusquam millies Deo vovi, &c.* I have more  
 then a thousand times vowed unto God that I would  
 spend my life, but I could never perform my vow. Hence-  
 forth I will make no such vow, because I verily know  
 that I cannot keep it. Unless therefore God will be  
 mercifull unto me for Christ his sake, and grant me a  
 blessed departure out of this wretched life, all my  
 vows and good works will stand me in no stead. This  
 is the state of the dearest children of God in this life:  
 read Luther on Galat. Chap. 5. (b) *Post lachrymas gemitusque  
 avet clementia Christi, Confestim est oculos ante locanda tuos.*

recovered by faith in Christ, as often as thou wounded to death by sin.

2. That thy salvation is grounded, not upon the constancy of thine obedience, but upon the *firmnesse* of Gods Covenant: Jam. 1: Rom. 8:28. Rom. 9:11. Though thou variest with God, and the Covenant be broken on thy behalf, yet it is firm on Gods part; and therefore all is safe enough, if thou wilt return: there is no variableness with him, neither shadow of change. He hath locked up thy salvation and made it sure in his own unchangeable purpose, and hath delivered to thy keeping the Keys which are (a) *Faith and repentance*; and while thou hast them, thou mayest perswade thyself that thy salvation is sure and safe: For where God loveth, he loveth to the end: and never repenteth of bestowing his love on them who repent and believe. Luk. 22:62. Luke 24:47. & Joh. 10:21. & Joh. 13:1. Rom. 11:29. Rom. 8:30.

(b) Lastly. If Sathan shall perswade thee that thou hast been doubting a long time, and that it is best for thee now to despair, seeing thy sins increase, and thy judgement draweth near, meditate

1. That no sins (though never so great) should be a cause to move any Christian to despair, as long as Gods mercy by so many millions of

(a) By these keys Peter opened heaven to himself, afterwards unto the rest of the Apostles with others. Sathans sixth assault.

ees is greater; and that every penitent and believing sinner hath the pardon of all his sins confirmed by the word and Oath of God; two immutable things, wherein it is impossible that God should lie: Heb. 6:18. His word is, that whosoever shall repent of his sin, Ezek 18: 22. whatsoever; for both time, and sins, and sinners are indefinite) from the bottome of his heart, God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more. If we will not take his word (which God forbid we should doubt of) he hath given us his oath: *As I desire not the death of the wicked, but that the wicked turn from his way, and live.* Ezech. 33: 11. As if he had said: will ye not believe my word? I swear by my life, that I delight not to damne any sinner for his sins, but rather to save him, upon his conversion and repentance. The Meditation here-moved Tertullian to exclaim: *(b)* O how happy we, when God sweareth that he willet not our damnation! Oh, what miserable wretches are we, if we will not believe God, when he sweareth truth unto us! Listen, O drooping Spirit, whose Soul is assailed with wayes of faithlesse despair, how happie were it to see many like thee and Ezekias Isa. 38: 14, (who mourn like Doves for the sense of sin, and chatter like Cranes and Swallows for the fear of Gods anger) rather then to behold many who die like beasts, without any feeling of their own estate, or any fear of Gods wrath tribunall seat, before which they are to appear?

S

Com-

D. King of London his Lectures on Jonah. *(b)* *O felices quorum causa jurat Deus: O miserrimos nos si non Deo quidem anti credimus. Tertul.*

Comfort thy self, O languishing soule, for this earth hath any, for whom Christ spilt his blood on the Crosse, thou assuredly art one. Cheere up therefore thy self in the Allsufficient Atonement of the Lambe, which *speaketh better things then that of Abel.* Heb. 12: 24. And pray for those who never yet obtained the grace to have such a sense and detestation of sin. Thou art not indeed, for whom Christ dyed; and for whom he wounded his spirit (judging rather according to feeling, then his faith) hath wrung that doleful voyce of Christ: *My God, my God, why hast thou forsaken me?* Matt. 27: 46. And doubt not, but ere long thou shalt as truly reigne with him, now thou dost suffer with him: for *Yea, Amen* hath spoken it. No sin bars a man from salvation, but onely *incredulity* and *impenitency*. 2 Tim. 2: 11. 2 Cor. 1: 20. Rev. 3: 14. nothing makes the sin against the Holy Ghost unpardonable, but want of repentance. Heb. 6: 6. The unfained desire to repent, is as acceptable unto God, as the perfectest repentance that thou couldest wish to performe unto him.

Meditate on these Evangelicall comforts, and thou shalt see, that in the very agony of death God will so assist thee with his Spirit, that when Satan looketh for the greatest victory, he shall receive the fowlest foil; yea, when the eyestrings are broken, that thou canst nor see the light, Jesus Christ will appeare unto thee to comfort thy Soule, and his holy Angels will carry thee into his *heavenly Kingdome*: Then shall thy friends be



old thee, (like Manahs Angel) doing wonders  
deed, when they shall see a frail man in his  
weakest weaknesse (by the meer assistance of Gods  
spirit) overcoming the strength of sin, the bit-  
ternesse of death, and all the power of Satan; and  
the fire of Faith, and perfume of Prayer, as-  
cend up with Angels victoriously into heaven.

*An Admonition to them who come to visit  
the sick.*

Hey who come to visit the sick, must have a  
speciall care not to stand dumb and staring in  
the sick persons face, to disquiet him, nor yet to  
speak idly, and to ask unprofitable questions, as  
most do.

If they see therefore that the sick party is like  
to die, let them not dissemble, but lovingly and  
discreetly admonish him of his weaknesse, and  
to prepare for eternall life. One hour well spent,  
when a mans life is almost outspent, may gain  
him the assurance of eternall life. Sooth him  
not with the vain hope of this life, least thou be-  
ray his Soul to eternall Death. Admonish him  
plainly of his estate, and ask him briefly these or,  
the like Questions.

*Questions to be asked of a sick man, that is  
like to die.*

Oest thou believe that Almighty God, the  
Trinity of Persons in Unity of Essence, hath  
by his power made heaven and earth, & all things  
therein? and that he doth still by his Divine pro-

vidence govern the same; so that nothing come to passe in the world, nor to thy self, but what by divine hand and counsell hath determined before to be done?

2. Dost thou confesse, that thou hast transgressed, and broken the holy Commandements of Almighty God in thought, word, and deed? And hast deserved for breaking his holy laws, the Curse of God, which containeth all the miseries of this life, and everlasting torments in hell fire, when this life is ended, if so be that God should deal with thee according to thy deserts?

3. Art thou not sorry in the heart that thou hast so broken his Laws, and neglected his Service, and worship, and so much followed the world, and thine own vain pleasures? And wouldest thou not lead a holier life, if thou wouldest begin again?

4. Dost thou not from thy heart desire to be reconciled unto God in Jesus Christ, his blessed Son, thy Mediator, who is at the right hand of God in heaven, now appearing for thee in the sight of God, and making request unto him for thy Soul?

5. Dost thou renounce all confidence in all other Mediators, or Intercessors, Saints, or Angels; believing that *Jesus Christ the only Mediator of the New Testament, is able perfectly to save them that come unto God by him; seeing he ever liveth to make intercession for them?* Heb. 9:25. 1 Tim. 2:5. And wilt thou with David say unto Christ, *Whom have I in heaven but thee?* And

here is none upon earth that I desire beside thee?  
Esa. 73: 25.

6. Dost thou confidently believe, and hope to be saved by the onely merits of that bloody death and passion, which thy Saviour Jesus Christ hath suffered for thee? not putting any hope of salvation in thine own merits, nor in any other means or creatures; Being assuredly perswaded, That there is no salvation in any other? & that there is no other name under heaven, whereby thou must be saved? Act. 4: 12. Act. 10: 4.

7. Dost thou heartily forgive all wrongs, or offences done or offered unto thee, by any manner of person whatsoever? And dost thou as willingly (from thy heart) ask forgiveness of them whom thou hast grievously wronged in word or deed; And dost thou cast out of thy heart all malice and hatred, which thou hast born to any body: that thou mayest appear before the face of Christ (the Prince of peace) in perfect love and charity; Esa. 9: 6. Heb. 12: 24.

8. Doth thy conscience tell thee of any thing, which thou hast wrongfully taken? and doth still withhold from any widdow or fatherlesse children, or from any other person whomsoever; Be assured, that unlesse thou shalt restore (like *Zacheus*) these goods and lands (if thou be able) thou canst not truly repent; and without true repentance, thou canst not be saved, nor look Christ in the face, when thou shalt appear before his judgement-seat.

9. Dost thou firmly believe that thy body shall

shall be raised up out of the Grave, at the sound of the last Trumpet? and that thy body and soul shall be united together, again in the resurrection day, to appear before the Lord Jesus Christ: and thence to go with him into the kingdom of Heaven, to live in everlasting Blisse and glory.

If the sick party shall answer to all these questions like a faithfull Christian, then let all who are present, joyn together and pray for him, these or the like words:

*A Prayer to be said for the sick by them who visit him.*

**O** Mercifull Father, who art the Lord & giver of life; and to whom belongs the issues from death: we thy children here assembled, do acknowledge that (in respect of our manifold sinnes) we are not worthy to aske any blessing for our selves at thy hands; much lesse to become suiters to thy Majesty in the behalf of others: yet because thou hast commanded us to pray one for another, especially for the sick, and hast promised that the prayers of the righteous shall avail much with thee: in the Obedience therefore of thy Commandement, and confidence of thy gracious promise, we are bold to become humble suiters unto thy divine Majestie; in the behalf of this our deare Brother (or Sister) whom thou hast visited with the chastisement of thine own fatherly hand. We could gladly wish the Restitution of his health, and a longer continuance of his life and Christian Fellowship amongst us: but for as much

much

as it appeareth (as far as we can discern)  
that thou hast appointed by this visitation, to call  
him out of this mortall life: we submit our  
souls to thy blessed will, and humbly intreat for  
this Christ his sake, and the merits of his bitter  
sweat and passion (which he hath suffered for him)  
that thou wouldest pardon and forgive unto him  
his finnes; as well that wherein he was con-  
fessed and born, as also all the offences and  
transgressions which ever since to this day and  
more he hath committed, in thought, word and  
deed against thy divine Majesty. Cast them behind  
thy back, *remove them as far from thy presence,*  
*as the East is from the West;* Psal. 103: 12. blot  
them out of thy remembrance; lay them not to  
his charge; wash them away with the Blood of  
Christ, that they may no more be seen, and de-  
fer him from all the Judgements, which are  
due unto him for his sins, that they may never  
trouble his Conscience, nor rise in Judgement  
against his Soul: and impute unto him the right-  
eousnesse of Jesus Christ, whereby he may ap-  
pear righteous in thy sight: And in this extre-  
mitie at this time, we beseech thee look down  
from heaven upon him with those eyes of grace  
and compassion, wherewith thou art wont to  
look upon thy children in their affliction and  
miserie. Pity thy wounded Servant, like the  
good Samaritan: for here is a sick Soul that  
needeth the help of such an heavenly Physician. O  
Lord increase his faith, that he may believe that  
Christ died for him, and that his blood cleanseth

him from all his sins: and either aswage his pain  
 or else increase his patience, to indure thy blessed  
 will and pleasure. And (good Lord) lay no more  
 upon him, then thou shalt enable him to beare.  
 Heave him up unto thy self, with those sighs  
 and groanes which cannot be expressed. Make  
 him now to feel what is the hope of his Calling  
 and what is the exceeding greatness of thy Mercy  
 and power towards them that beleeve in thee.  
 And in his weaknesse, O Lord, shew thou  
 thy strength. Defend him against the Suggestions  
 and temptations of Satan: who (as he hath all his  
 life time) will now in his weaknesse especially, seek  
 to assail him, and to devour him. O save his  
 soul, and reprove Satan, and command thy holy  
 Angels to be about him, to aid him, and to chase  
 away all evill and malignant Spirites far from him.  
 Make him more and more to loath this world, and  
 desire to be loosed, and to be with Christ: And  
 when that good houre and time shall come  
 (wherein thou hast determined to call for him out  
 of this present life) give him grace peaceably and  
 joyfully to yeeld up his soul into thy merciful  
 hands. And do thou receive him into thy mercy  
 and let thy blessed Angels carry him into thy  
 kingdome. Make his last houre his best houre,  
 his last words his best words, and his last thoughts  
 his best thoughts. And when the sight of his  
 Eyes is gone, and his tongue shall fail to do his  
 office, grant (O Lord) that his soul may (with  
 Stephen) behold Jesus Christ in heaven ready to  
 receive him: and that thy Spirit within him, may

make requests for him, with sighs which cannot be expressed. Rom. 8:26. Teach us in him to read and see our own end and mortality, and therefore to be carefull to prepare our selves for our last ends, and put our selves in a readiness against the time that thou shalt call for us, in the like manner. Thus, Lord, we recommend this our dear Brother (or Sister) thy sick servant, unto thy eternall grace and mercy, in that Prayer, which Christ our Saviour hath taught unto us, saying,

*Our Father which art in Heavens, &c.*

Thy Grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sick servant, to the end, and in the end, Amen.

Let them read often unto the Sick, some special Chapters of the holy Scriptures, as;

The three first Chapters of the book of Job.

The 14, and 19 Chapters of Job.

The 34 Chapter of Deuteronomy.

The two last Chapters of Joshua.

The 17 Chapter of the first of Kings.

The 2, 4, and 12 Chapters of the second of Kings.

The 38, 40, and 65 Chapters of Isaiah.

The History of the Passion of Christ.

The 8 Chapter to the Romans.

The 13 Chapter of the first Epistle to the Corinthians.

The 4 of the first Epistle to the Thessalonians.

The 5 Chapter of the second Epistle of Paul the *Corinthians*.

The first and last Chapters of Saint *James*.

The 11, and 12 to the *Hebrewes*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelations*, or some of these.

And so exhorting the sick party to wait upon God, by Faith and Patience, till he send for him, and praying the Lord to send them a joyfull meeting in the Kingdome of Heaven, and blessed Resurrection at the last day, they may depart at their pleasure in the peace of God.

*Consolations against impatience in sickness.*

**I**F In thy sickness by extremity of pain thou be driven to impatience, meditate

1. That thy sins have deserved the pains of hell; therefore thou mayest with greater patience endure these fatherly corrections.

2. That these are scourges of thy heavenly Father, Heb. 12: 9. and the rod that is in his hand. If thou didst suffer with reverence, being a child, the correction of thy earthly parents; how much rather shouldest thou now subject thyself (being the Child of God) to the chastisement of thy heavenly Father, seeing it is for thine eternall good.

3. That Christ suffered in his soul and body a far greater pain, for thee; therefore thou must more willingly suffer his blessed pleasure for thine own good. Therefore saith Peter (1 Pet. 2: 21.) *Christ suffered for you, leaving you an example,*

*that*



Paul that ye should follow his steps, And, Let us, faith Saint Paul, Heb. 12:2. run with joy the race that is set before us, looking unto Iesus, the author and finisher of our faith, who for the joy that was set before him, endured the Crosse, &c. (a)

4. That these afflictions which now you suffer, are none other but such which are accomplished in our brethren that are in the world, as witnesseth Peter, 1 Pet. 5:9. Yea, Jobs afflictions were far more grievous. There is not one of the Saints, which now are at rest in Heavenly joyes, but endured as much as you do, before they went thither: Yea, many of them willingly suffered all the torments that Tyrants would inflict upon them (b), that they might come to those heavenly joyes, whereunto you are now called. And you have a promise that the God of all grace, after that you have suffered a while, will make you perfect, establish, strengthen, and settle you. 1 Pet. 5:10. And that God of his fidelity will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it. 1 Cor. 10:13.

5. That GOD hath determined the time when thy affliction shall end, as well as the time when it began: Thirtie eight years were appointed the sick man at Bethesdaes poole. Joh. 5:5. Twelve  
S 6 yeares

(a) Vir dolorum Isa. 53:5. (b) S. Romitus, Cum quatuordecim anni morbo tentaretur a Deo, doluit quod nullo anno liber esset, ac si a Deo tunc desertum fuisset.

yeares to the Woman with the bloody issue Mat. 6. 7.  
 20. Three Moneths to Mesas : Exod. 12. In Christi  
 dayes tribulation to the Angell of the Church of Smyrna,  
 three dayes plague to David Rev. 1. 10. Yea the number of the  
 godly mans tears registred in Gods book, and the quantitie  
 in his Bottle. 1 Sam. 24 : 23.

The time of our troubles (saith Christ) is but *modicum*, (a) Gods anger lasts but a moment (saith David, Psal. 56 : 8. A little season (saith the Lord) & therefore calls all the time of our pain, but the houre of sorrow. David (for the swiftnesse thereof) compares our present troubles to a Brook Ps. 80 : Rev. 6 : 11. Psal. 110 : 5 and Athanasius to a Showr (b). Compare the longest misery that man indures in this life, to the eternity of heavenly joyes, & they will appear to be nothing. And as the sight of a Son safe borne makes the Mother forget all her former dead pain : Joh. 16 : 21. So the sight of Christ in Heaven, who was born for thee, will make all these pangs of death to be quite forgotten, as if they had never been : like Stephen, Acts 7 : 54 who, as soon as he saw Christ; forgot his own wounds, with the horreur of the grave, and the terror of the stones, and sweetly yielded his soul into the hands of his Saviour. Forget thine own pain, think of Christs wounds : Be faithfull unto the death, and he will give thee the Crown of eternall life. Rev. 2 : 10.

6. That

(a) *Modicum* & videbo vos. Joh. 16 : 6. (b) *Nubecula est, quae transibit.*

6. That you are now called to Repetitions  
 in Christs School; to see how much Faith, Pa-  
 tience, and Godlinesse you have learned all this  
 while: and whether you can (like Job. 2: 10.)  
 receive at the hand of God *some evil*, as well as  
 you have hitherto received a great deal of good.  
 As therefore you have alwaies paied, Thy will  
 be done, so be not now offended at this which is  
 done by his holy will.

7. That all things shall work together for good  
 to them that love God: Rom. 8: 28, 38, 39. in  
 so much that neither death, nor life, nor An-  
 gels, nor Principalities, nor powers, &c. shall  
 be able to separate us from the love of God, which  
 is in Iesus Christ our Lord. Assure your self, that  
 every pang (a) is a prevention of the pains of  
 Hell; every respite, an earnest of Heavens  
 Rest; And how many stripes do you esteem  
 Heaven worth? As your life hath been a com-  
 fort to others; so give your friends a Christian  
 example to die, and deceive the devill as Job did.  
 It is but the Crosse of Christ sent before, to  
 crucifie the love of the World in thee, that thou  
 mayest go eternally to live with Christ, who was  
 crucified for thee. As thou art therefore a true  
 Christian, take up (like Simon of Cyrene) with  
 both thy arms, his holy Crosse, carry it after  
 him unto him: thy pains will shortly passe, the  
 joyes shall never passe away.

S. 7

Com

(a) *Morbus non malis adnumerandus, quia multis utiliter  
 accidit, Basil. in Hexaem. Morbus est utilis quaedam institutio,  
 qua docet caduca aspernare & caelestia spirare, Nazian. ad Epi-  
 lagium.*

*Consolations against the fear of Death.*

**I**F in the time of thy sicknesse thou findest thyself fearefull to die; meditate

1. That it argueth a dastardly mind to feare that which is not: for in the *Church of Christ* there is no death, *Isaiah 25: 7, 8.* And, *Who so ever liveth and believeth in Christ, shall never die,* *John 11: 26.* Let them feare Death, who live without Christ. Christians die not; but when they please God, they are like *Enoch* translated unto God, *Gen. 5: 24.* Their paine is but *Eliahs fiery Chariot* to carrie them up to heaven: *1 King. 2: 11, 12.* or like *Lazarus* foretelling them to *Abrahams bosome.* *Luke 16: 26.* In a word, if thou be one of them, that, like *Lazarus*, lovest *Iesus*, thy sicknesse is not unto the death, but for the glory of God: who of his love changeth thy living death to an everlasting life. And if any Heathen man, as *Socrates*, *Curtius*, *Seneca*, &c. dyed willingly, (where they might have lived, in hope of the immortalitye of the Soul: wilt thou being trained so long in Christs Schoole, (and now called to the *Marrying Supper* of the blessed *Lamb*, *Apoc. 19: 7.*) be one of those Guests that refuse to go to that joyfull Banquet? God forbid.

2. Remember that thy abode here, is but the second degree of thy life: for after thou hadst first lived nine moneths in thy mothers womb, thou wast of necessity driven thence, to live here in a second degree of life. And when that num-

of Moneths, which God hath determined this life, are expired; Iob. 14. 1. thou must likewise leave this, and passe to a third degree the other world, which never ends. Which them that live and die in the Lord, surpasseth farre this kinde of life, as this doth that which he lives in his mothers wombe. To this last excellentest degree of life, through this doore, blessed Christ himselfe, and all his Saints that were before thee: and so shall all the rest after thee. Why shouldest thou feare that which is common to all Gods Elect? Why should that be uncouth to thee, which was so welcome to them; Feare not death, for as it is the Exodus from a bad, so it is the Genesis of a better world: the end of a temporall, but the beginning of eternall life.

3. Consider that there are but three things that can make Death so fearfull unto thee: first, the losse thou hast thereby: secondly, the pain that is therein: thirdly, the terrible effects which follow after: All these are but false fires, and unlesse fears. For the first, if thou leavest here uncertain goods, which *Thieves may rob*; Matt. 19. 20. thou shalt find in Heaven a true Treasure, that can never be taken away: these were but lent thee, as a Steward upon accounts, those shall be given thee, as thy reward for ever. If thou leavest a loving wife, thou shalt be married to Christ, which is more lovely: If thou leavest

Children

(a) *Mors presentis vite exitus, & introitus melioris. Ber. Ep. ad Rom.*

Children and Friends, thou shalt there find thy Religious Ancestours, and Children departed: yea, Christ, & all his blessed Saints & Angels, & as many of thy Children as be Good Children, shall there follow after thee. Thou leavest an *earthly possession, and an House of clay*. Job. 14: 1. and thou shalt enjoy an *Heavenly inheritance and mansion of glory*: 2. Cor. 5: 1. which is purchased, prepared, & reserved for thee. What hast thou lost! Nay, is not death unto thee gain? Go home, go home, and Christ will follow after thee.

Secondly, for the pain in death; the fear of death more pains many, then the very pain of death: for many a Christian dyes without a great pang, or pains (a). Pitch the Anchor of thy hope on the firme ground of the word of God, who hath promised in thy weaknesse to perfect his strength, and not to suffer thee to be tempted above that thou art able to bear, 1 Cor. 10: 13. And Christ will shortly turn all thy temporal pains to his eternall joyes.

Lastly, as for the terrible effects which follow after death, they belong not unto thee, being a Member of Christ, for Christ by his death hath taken away the sting of death to the faithfull; so that now there is no *condemnation to them that are in Christ Iesus*. Rom, 8: 1. And Christ hath protested, that *he that believeth in him, hath everlasting life, and shall not come into condemnation, but hath passed from death unto life*. Joh

(a). *Timor mortis ipsa mors preiuv.*

24. Hereupon the holy Spirit from Heaven  
 with, Blessed are the dead that die in the Lord;  
 and that from henceforth they rest from their la-  
 ours, and their works do follow them. In re-  
 spect therefore of the faithfull, death is swallowed  
 up in victory, and his sting, which is sin, & the  
 punishment thereof, is taken away by Christ.  
 Cor. 15: 1 Thes. 4: Esa. 26: Rev. 14: 1 Joh. 4:  
 Hence Death is called (in respect of our bo-  
 dies) a sleepe and rest: in respect of our souls, a  
 going to our heavenly Father, a departing in  
 peace, a removing from this body to go to the  
 Lord; Luk. 3: 2 Cor. 5: Phil. 2. a dissolution of  
 soul and body to be with Christ. What shall I  
 say? Precious in the sight of the Lord is the death  
 of his saints. These pains are but thy throwes  
 and travell to bring forth eternall life. (\*) And  
 who would not passe through Hell, to go to Pa-  
 radise? much more through death? There is  
 nothing after death, that thou needest fear; not  
 thy sins, because Christ hath payed thy ransome;  
 not the Judge, for he is thy loving Brother; not  
 the Grave, for it is the Lords bed; not Hell,  
 for thy Redeemer keeps the keyes; not the Di-  
 vell, for Gods Holy Angels pitch their tents  
 about thee, and will not leave thee till they bring  
 thee to Heaven. Thou wast never nearer Eter-  
 nall life: glorifie therefore Christ by a blessed  
 death. Say cheerfully, come Lord Jesus; for  
 thy servant commeth unto thee; I am willing.  
 Lord, help my weakness.

Seven

(\*) *Mors porta gloria Gre. janua vite. Ber.*

*Seven Sanctified Thoughts, and mournfull sighs  
of a sick man ready to die.*

**N**OW for as much as God of his infinite mercie doth so temper our pain and sicknesse, that we are not alwayes oppressed with extremity: but gives us in the midst of our extremities some respite, to ease and refresh our selves; thou must have an especiall care (considering how short time thou hast, either for ever to lose or to obtaine Heaven) to make use of every breathing time, which God doth afford thee; & during that little time of ease, to gather strength against the fits of greater anguish. Therefore in these times of relaxation and ease, use some of these short thoughts and sighs.

*The first thought.*

**S**Eeing every man enters into this life in tears, passeth it in sweat, and ends it in sorrow, what is there in it that a man should desire to live any longer in it! O What a folly is it, that when the Mariner roweth with all his force to arrive at the wished port; and that the traveller never resteth till he comes to his journeys end, we fear to desery our Port; and therefore would put back our Bark, to be longer tossed in this continuall tempest! we weep to see our journeys end, and therefore desire our journey to be lengthened, that we may be more tired with a foul and comber some way.



*The spirituall Sigh thereupon.*

O Lord, this life is but a troublesome Pilgrimage: few in dayes, but full in evils: and I am weary of it, by reason of my sins: Let me therefore (O Lord) intreat thy Majesty in this my bed of sicknesse, as Elias did under the Juniper tree in his affliction: *It is now enough, O Lord, that I have lived so long in this valley of humiliation: take my soul into thy mercifull hands, for I am no better then my Fathers.*

*The second Thought.*

THink with what a body of sin thou art laden, Rom. 7: 24. what great civill wars are contained in a little World; Lam. 1: 1. the flesh fighting against the Spirit, passion against reason: Gal. 5: 17. Earth against Heaven. and the world within thee banding it self for the World without thee; and that but one onely mean remaines to end this Conflict, Death; which (in Gods appointed time) will separate thy Spirit from the flesh, the pure and regenerate part of thy soul, from that part which is impure and unregenerate.

*The spirituall Sigh upon the second Thought.*

O Wretched man that I am, who shall deliver me from the body of this death? Rom. 7: 14. O my sweet Saviour Jesus Christ, thou hast redeemed me with thy precious blood, and because thou hast delivered my soul from sin, mine eyes from tears, and my feet from falling: 1 Pet. 2.

Rev.

Rev. 5: 9. I doe here from the very  
 tom of my heart, ascribe the whole  
 and glory of my salvation, to thy onely  
 and mercy; saying (with the holy Apo  
*Thanks be unto God which hath given me the*  
*Glory through our Lord Iesus Christ. 1 Cor.*  
 57. Psalm. 145.

*The third thought.*

**T**Hinke how it behooves thee to be aff  
 that thy soule is Christs: for death hath  
 sufficient gages to assure himself of thy body  
 that all thy Senses begin already to die, save o  
 the sense of pain; but sith the beginning of  
 being began with pain, marvel the lesse if  
 end conclude with dolours. But if those tem  
 rall dolours (which onely afflict thy body) b  
 painfull; O Lord: *Who can endure the devon*  
*fire; Who can abide the everlasting burning?*  
 33: 14.

*The spirituall Sigh upon the third Thought.*

**O** Lord Iesus Christ, the Son of the li  
 God, who art the onely Physician that c  
 ease my body from pain; and restore my Sou  
 life eternal; put thy Passion, Crosse, & De  
 betwixt my Soul and thy Judgements, and  
 the merits of thy Obedience stand betwixt  
 Fathers Justice and my disobedience, and fr  
 these bodily pains receive my soul into thine e  
 lasting peace: for I cry unto thee with Steph  
*Lord Iesus receive my spirit. Acts 7: 59.*

*The fourth Thought.*

Think that the worst that death can do, is but to send thy soul, sooner then thy flesh would willing, to Christ and his heavenly joyes: Remember, that that worst is thy best hope. The worst therefore of death, is rather a help then harm.

*The spirituall Sigh upon the fourth Thought.*

Lord Jesus Christ, the Saviour of all them that put their trust in thee: forsake not him that in miserie flyeth unto thy Grace for succour and mercy; O sound that sweet voice in the eares of my Soul, which thou speakest unto the penitent thief on the Crosse, This day shalt thou be with me in Paradise. Luke 23: 45. For, I, O Lord, do (with the Apostle) from my Soul speak unto thee, *I desire to be dissolved, and to be with thee.*

*The fifth Thought.*

Think (if thou fearest to die) That in Mount Zion there is no death: Isa. 25: 7, 8. for he that believeth in Christ shall never die, John. 11: 26. And if thou darest to live, without doubt the eternall (whereunto this life is a passage) surmounteth all. There do all the faithfull departed, having ended their miseries) live with Christ in glory; and thither shall all the godly which survive, be gathered out of their troubles, to enjoy with him eternall rest.

*The*

*The spirituall Sigh upon the fifth Thought.*

**O** Lord thou see'st the malice of Satan, (not contenting himself, like a roaring lion, 1 Pet, 5: 8. all the dayes and nights of life, to seek our destruction) shews himself busy, when thy Children are weakest and nearest to their end. O Lord reprove him, and preserve my soul. He seeks to terrifie me with death, which my sins have deserved; but let thy holy Spirit comfort my soul with the assurance of eternall Life, which thy Blood hath purchased: asswage my pain, increase my patience, (and if it be thy blessed will) end my troubles: for my soul beseecheth thee, with old blessed Simon. *Lord now let me thy servant depart in peace, according to thy Word.* Luke 22: 9

*The sixth Thought.*

**T**Hink with thy self, what a blessing God hath bestowed upon thee above many millions of the world, that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship the true God falsely: Thou hast lived in a true Christian Church, and hast received grace to die in the true Christian Faith, and to be buried in the Sepulchre of Gods servants, who wait for the hope of Israel, the raising of the bodies in the Resurrection of the Just. Acts 26: 6, 7: Luke 14: 14.

*The spirituall Sigh upon the sixth Thought.*

Lord Jesus Christ, who art the Resurrection and the life: Joh. 11: 2, 26. vers 24. in whom whosoever believeth, shall live though he be dead. I believe, that whosoever liveth and believeth in thee shall never die: I know that I shall rise again in the Resurrection of the day: for I am sure that thou my Redeemer art: And though that after my death worms devour this body, yet I shall see thee my Lord, and my God in this flesh. Job. 19: 25, 26. Grant therefore, O Christ, for thy bitter death and torments sake, that at that day I may be one of them to whom thou wilt pronounce that joyfull sentence; Come ye blessed of my Father, inherit the kingdom prepared for you before the foundation of the world. Matt. 25: 4.

*The seventh Thought.*

Think with thy self how Christ endured for thee a cursed death, Gal. 3: 13. and the wrath of God, which was due unto thy sins, and what terrible pain and cruel torments the Apostles and Martyrs have voluntarily suffered for the sake of Christs Faith, when they might have been saved by dissembling or denying him: how much more willingly shouldst thou be to depart in the death of Christ, having lesse pains to torment thee; and more means to comfort thee?

The

*The spirituall Sigh upon the seventh Thought*

**O** Lord, my sins have deserved the pain  
Hell, and eternall death: much more thy  
fatherly corrections, wherewith thou doest afflicte  
me, But O blessed Lamb of God, which takest  
away the sins of the World, Joh. 1: 29. have mercy  
upon me; and wash away all my filthy sins in  
thy most precious blood: Rev. 5: 1. and receive my  
soul into thy heavenly Kingdome; for into thy  
hands, O Father, I commend my Spirit, Luke  
23: 46. and thou hast redeemed me, O Lord, thy  
God of truth. Psalm. 31: 5.

*The sick person ought now to send for some godly  
and religious Pastor.*

**I**N any wise remember (if conveniently it may  
be) to send for some godly and religious Pastor  
not onely to pray for thee at thy death (for God  
in such a case hath promised to hear the Prayers  
of the righteous Prophet, and Elders of the Church  
Gen. 20: 7. Jer. 18: 20, and 3: 1. Ezech. 4: 1.  
1 Sam. 9: 7, & 21: 19, 22. 1 Sam. 5: 14, 15, 16  
but also upon thy confession, and unfained repentance  
to absolve thee of thy sins. For, as Christ  
hath given him a Calling, to baptize thee unto  
repentance for the remission of thy sins; Mark. 16: 7.  
Act. 19: 5. so hath he likewise given him a calling  
and power, & authority, (upon repentance) to  
absolve thee from thy sins. 1 Cor. 5: 4. 1 Cor.  
10: 1. I will give thee the Keyes of the Kingdome  
of Heaven and whatsoever thou shalt bind upon

th, shall be bound in Heaven, and whatsoever thou shalt loose on earth, shall be loosed in Heaven Matt. 16. 19. Matt. 18: 18. And again, verily I say unto you, Whatsoever ye binde on earth, shall be bound in Heaven, and whatsoever ye loose in earth, shall be loosed in Heaven: [John 20: 21. And again, Receive ye the Holy Ghost, whatsoever sins ye remit, they are remitted unto them; and whatsoever sins ye retain, they are retained. This doctrine was as ancient in the Church of God, as Job: for Elihu tells him, That when GOD strikes a man with malady on his bed, that his soul draweth near the grave, and his soul is to the buriers: Job. 33: 13. If there be any messenger with him, or an Interpreter, one of a thousand, to declare unto man his Righteousness, then will he have mercy upon him, &c. And answerable hereunto (saith James) If the sick have committed sins, (upon his repentance, & the prayers of the Elders) they shall be forgiven him: these have power to shut Heaven, and to deliver the scandalous impenitent sinners) to Satan; 1 Cor. 5: 5. For, the weapons of their warfare are not carnall, but mighty through God, to cast down, &c. and to have vengeance in readinesse against all disobedience: 2 Cor. 10: 9. &c. They have the Key of loosing, therefore the power of solving.

The Bishops and (a) Pastors of the Church do not forgive sin by any absolute power of their  
T own

(a) Ministri peccata remittunt, non autem omnes, sed  
quosdam.

own (for so onely Christ their Master forgiven  
 sins) but Ministerially, as the servant of Christ  
 and stewards, to whose fidelity the Lord and Ma-  
 ster hath committed his Keyes; 1 Cor. 5: 4.  
 Cor. 4: 1, 2. Act. 13: 38. and that is, when they  
 do declare and pronounce either publickly or pri-  
 vately, by the word of God, what bindeth, what  
 looseth, and the mercies of God to penitent sin-  
 ners; or his Judgement to impenitent and obsti-  
 nate persons: and so do apply the generall promi-  
 ses or threatnings to the penitent or impenitent.  
 For Christ from Heaven doth by them [as by his  
 Ministers on earth (a)] declare whom he remit-  
 teth & bindeth, and to whom he will open the  
 Gates of heaven, and against whom he will shut  
 them. And therefore it is not said: whose sins  
 signifie to be remitted, but whose sins ye remit.  
 They then do remit sin, because Christ by their  
 ministry remitteth sins; as Christ by his Disci-  
 ples loosed Lazarus, Joh. 11: 44. And as the  
 water could wash away Naamans Leprosie, but  
 the water of Jordan, (though other Rivers were  
 as clear, because the promise was annexed unto  
 the Water of Jordan, and not of other Rivers; So  
 though another man may pronounce the same  
 words, yet have they not the same efficacy and  
 power to work on the Conscience, as when they

(a) To this end saith Basil. in Ascet. c. 13. *Christus  
 omnibus Pastoribus & Doctoribus aequalem tribuit potestatem,  
 cujus signum est, quod omnes ex aequo ligant & solvunt  
 ut Petrus. Papists dare not deny this. Quilibet sacerdos  
 (quantum est ex virtute clavis) habet potestatem indifferenter  
 in omnes. In supplement. Thes. 4. John 10.*



pronounced from the mouth of Christs Ministers, because that the promise is annexed to the word of God in their mouthes: John 20: 23. them hath he chosen, Act. 1: 24. separated, Act. 13: 2. and set apart Rom. 1: 1. for this work, and to them he hath committed the *Ministry and word of reconciliation*, 2 Cor. 5: 18, 19. by their holy calling, and ordination Act. 13. 2. Cor. 1. Heb, 5: 4. they have received the Holy Ghost, & the ministeriall power of binding & loosing. They are sent forth of the Holy Ghost for this work whereunto he hath called them. And Christ gives his Ministers power to forgive sins to the penitent, in the same words that he teacheth us in the Lords prayer, to desire God to forgive us our sins; to assure all penitent sinners, that God by his Ministers absolution, doth fully, through the merits of Christs blood, forgive them all their sins. So that what Christ decreeth in Heaven, *In foro Iudicii*, the same he declareth on earth by his reconciling Ministers, *in foro poenitentia*: so that as God hath reconciled the world to himself by Jesus Christ; so hath he (saith the Apostle) given unto us the Ministry of reconciliation.

He that sent them to baptize, saying, Go & baptize all nations, baptizing them, &c. sent them also to remit sins, saying, As my Father sent me, so send I you: whosoever sins ye remit, they are remitted unto them, &c. John. 20: 12, 13. therefore none can baptize, (though he use the same water and words) but onely the lawfull

Minister 1 Cor. 2: 7, 10. Heb. 5: 4. whom Christ hath called & authorised to this divine & ministerial function; so though others may comfort with good words, yet none can absolve from sin but onely those to whom Christ hath committed the holy Ministry & word of reconciliation 1 Cor. 5: 18: 19. and of their absolution Christ speaketh, he that heareth you heareth me. Luke 10: 16. In a doubtfull tittle thou wilt ask the counsel of thy skilful Lawyer, in peril of sickness thou wilt know the advice of thy learned Physician, and is there no danger in dread of damnation for a sinner to be his own Judge?

Judicious Calvin (a) teacheth this point of Doctrine most plainly: *Et si omnes mutuo debeamus consolari, &c. Although* (saith he) *ought to comfort & confirm one another in the confidence of Gods mercy; yet we see that the Ministers are appointed as witnesses and sureties to ascertain our Consciences of the remission of Sin. Inasmuch as they are said to remit sins, and to loose souls. Let every faithfull man therefore remember, that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord to wit; that (for the easing of his Conscience) he make private confession of his sins unto his Pastor and that he desire his private endeavour for the application of some comfort unto his soul, wherein the office it is (both publikely and privately) to administer Evangelicall Consolation to Gods people.*

Be

(a) Lib. 4. Inst. c. 4. sect. 12.

Beza highly (a) commendeth this practise: and Luther saith, That he had rather lose a thousand worlds, then suffer private confession to be thrust out of the Church. Our Church hath ever most soundly maintained the truth of this doctrine; but most justly abolished the tyrannous and Antichristian abuse of Popish Auricular confession, which they thrust upon the souls of Christians, as an Expiatory sacrifice, and a meritorious satisfaction for sin; racking their Consciences to confess, when they feel no distresse, and to enumerate all their sins, which is impossible: that by this means they might dive into the secrets of all men, which oft times hath proved pernicious, not onely to private persons, but to publike States. But the truth of Gods Word is, that no person, having received orders in the Church of Rome, can truly absolve a sinner: for the Keyes of Absolution are two: the one is the Key of Authority, and that onely Christ hath: Rev. 3: 9. Mat. 2: 7. Luk. 5: 21. the other is the Key of Ministry, and this he g ves to his Ministers, who are therefore called the Ministers of Christ; Matt. 16: 10. The Stewards of Gods Mysteries: 2 Cor. 4: 1. the Ambassadors of Reconciliation, 1 Cor. 5: 20. Bishops, Pastors, Elders, &c. (c) But Christ

T 3

never

(a) In *Antith. Papatus & Christianismi* vol. 1. fol. 86. Luther. tom. 6. fol. 109. & seq. (b) Witness our Liturgy. D. Hol. absolved D. Rainold, who not being able to speak, kissed the hand wherewith he was absolved. (c) *Ministerii clavis duplex est, una scientia discernendi.* 1 Cor. 12: 10. 1 Job. 4: 1. Jer. 25: 15. *Alia est potestas ligandi & absolvendi.* John 2: 8. Matt. 17: 41. Heb. 7: 24, 27, 28.

never ordained in the New Testament, order of sacrificing Priests, neither is the name of *isopotes*, which properly signifieth Sacerd or sacrificing Priest, given to any officer of Christ in all the New Testament: Neither do we read in all the New Testament, of any, who confessed himself to a Priest, but Judas Neith is there any reall Priest in the New Testament but onely Christ. Neither is there any *part of Priesthood* to be now accomplished on Earth. Heb. 8:4. Heb. 7:15. but that which he fulfilleth in Heaven, by making intercession for us. Seeing therefore Christ never ordained any order of Sacrificing Priests; & that Popish Priests scorne the name of Ministers of the Gospell, to whom onely Christ committeth his Keyes: It necessarily followeth, that no Popish Priest can truly either excommunicate, or absolve any sinner; nor have any lawfull right to meddle with Christs Keyes. But the Antichristian abuse of this Divine Ordinance should not abolish the lawfull use thereof betwixt Christians & their Pastours, in *cases of distresse of conscience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud heart*; nor to raise up an humble spirit, then this spirituall conference between the Pastor and people committed to their charge. If any sin therefore troubleth the conscience, confesse it to Gods Minister, ask his Counsell, and if thou dost truly repent, receive his Absolution: And then doubt not *in foro conscientie*

entia but thy sins are as verily forgiven on  
the earth, as if thou didst hear Christ himself in foro  
accedi, pronouncing them to be forgiven in  
heaven. He that heareth you, heareth me.  
ake 10, 16. Try this, and tell me whether thou  
alt not find more ease in thy conscience, then  
be expressed in words. Did prophane men  
onsider the Dignity of this Divine calling, they  
ould the more honour the calling, & reverence  
ne persons.

The sick man (having thus eased his conscience,  
nd received his absolution) may do well (having  
onvenient number of faithfull Christians joy-  
ed with him) to receive the holy Sacrament of  
he Lords Supper, to encourage him in his Faith;  
o discourage the devil in his assaults. In this  
spect the (a) Councell of Nice termeth this Sa-  
rament, *Viaticum*, the souls provision for her  
ourney. And albeit the Lords Supper be an Ec-  
lesiasticall action, yet for as much as our Lord  
at the first institution) celebrated it in a private  
house, Matt. 26: 18. Luk. 22: 12. and that S.  
Paul termeth the houses of Christians, the  
Churches of Christ: Rom. 16: 5. Phil. 2. v. 2.  
and that Christ hath promised to be in the mid-  
dest of the faithfull, where but two or three  
are gathered together in his name. Mat. 18: 20.  
I see no reason, but if Christians desire it (when  
they are not, through sicknesse, able to come to  
the Church, but that they should receive, and  
Pastors ought to administer unto them the Sacra-  
ments

T 4

(a) Concil. Nic, Car. 12.

ments at home He sheweth more simplicity then knowledge, who thinks that this favours a private Masse: for a Masse is called private, not because it is said in a private house, but because as Bishop (a) Jewell teacheth out of (b) Aquinas the Priest receiveth the Sacrament himself alone without distribution made unto others; and therefore it is private, although the whole Parish be present and look upon him. There is as much difference between such a communion, and the Antichristian idoll of a private Masse, as there is between Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, Christ his institution is observed; Many faithfull Brethren meet together, and tarry one for another, Christ his death is remembred and shewed, & the Minister, together with the faithfull, and the sick party do communicate. Mr. Calvin (c) saith, That he doth very willingly admit administering of that communion to them that are sick? when the case & opportunity so requireth: & in (d) another place he saith; That he hath many weighty reasons to compell him not to deny the Lords Supper unto the sick. Yet I would wish all Christians to use to receive often

(in

(a) Jewell against Harding. Art. 1. of private Masse. Fol. 4. (b) *In missis, privatis sufficit si unus sit praesens, scilicet Minister, qui populi totius personam gerit. Aqu. par. 3. quest. 38. Ars. 3.* (c) *De cena administratione ita sentio, libenter admittendum esse hunc morem, ut apud aegros celebretur communio, cum res ita & oportunitas feret. Epist. 51.* (d) *Cur cenam aegrotis negandam esse non arbitror, multa & graves causa me impellunt. Ep. 93: 1.*

in their health) especially once every moneth  
with the whole Church; for then they shall not  
need so much to assemble their friends upon such  
an occasion, nor so much to be troubled them-  
selves for want of the Sacrament. For as Master  
Perkins (a) saith very well, The fruit and efficacy  
of the Sacrament is not to be restrained to the  
time of receiving, but it extends it self to the  
whole time of mans life afterwards; the efficacy  
whereof, did men thoroughly understand, they  
should not need to be often exhorted to recei-  
ve it.

As therefore when a wicked Liver dyeth, he  
may say to Death, as Ahab said to Eliah; 2 Kings  
22:20. Hast thou found me, O mine enemy?  
So on the other side, when it is told a penitent  
sinner, that death knocks at the door, & begins  
to look hein in the face, he may say of death, as  
David said of Ahimaaz, 2 Sam 17:20. Let him  
come and welcome: for he is a good man, and  
commeth with good tidings: he is the messenger  
of Christ, and bringeth unto me the joyfull  
newes of eternall Life. (b) and as the Red Sea  
was a gulph to drown the Egyptians to destru-  
ction; but a passage to the Israelites to conveigh  
them to Canaans possession; so death to the wic-  
ked, is a sink to hell and condemnation; but  
to the godly, the Gate to everlasting life and sal-  
vation. And one day of a (c) blessed death, will

T 5

make

(a) Perk. his right way to dying well. (b) *Ut mori-  
pius vivere discas*. (c) *Summum hominis bonum, bonus ex-  
hac vita exitus.*

make an amends for all the sorrows of a bitter

When therefore thou perceivest thy Soul parting from thy body, pray with thy tongue if thou canst, else pray in thy heart and make these words, fixing the eyes of thy soul upon Jesus Christ thy Saviour.

*A Prayer at the yeelding up of the Ghost.*

O Lambe of God, Joh. 1, 29. which by thy Blood hast taken away the sins of the World, have mercy upon me a sinner, Lord Jesus receive my Spirit, Act. 7: 19. Amen.

*When the sick party is departing, let the faithful that are present, kneel down and commend his soul to God, in these or the like words.*

O Gracious God, and mercifull Father, who art our refuge and strength, and a very present help in trouble: lift up the light of thy favourable countenance at this instant upon thy Servant, that now cometh to appear in thy presence: wash away, good Lord, all his sinnes, by the merits of Christ Jesus blood, that they may never be laid to his charge. Increase his Faith, preserve and keep safe his Soul from the danger of the devill, and his wicked Angels. Comfort him with thy holy Spirit, cause him now to feel that thou art his loving Father, and that he is thy Child by Adoption and Grace. Save, O Christ, the price of thine own blood, and suffer him not to be lost, whom thou hast bought so dearly.

Receive



Receive his soul, as thou didst the penitent Thief into thy heavenly Paradise. Let thy blessed Angels conduct him thither, as they carried the soul of Lazarus, and grant unto him a joyfull resurrection at the last day. O Father, hear us for him, and hear thine own Son, our onely Mediator, that sits at thy right hand, for him and us all: even for the merits of that bitter death and passion which he hath suffered for us: In confidence whereof, we now recommend his soul into thy fatherly hands, in that blessed Prayer, which our Saviour hath taught us, in all times of our troubles, to say unto thee, *Our Father &c.*

*Thus far of the Practice of Piety in dying in  
the Lord.*

*Now followeth the Practice of Piety in dying  
for the Lord.*

**T**He Practice of Piety in dying for the Lord, is termed Martyrdome. (a) Martyrdom is the testimony which a Christian beareth to the Doctrine of the Gospel, enduring any kind of death to invite many, and to confirm all, to embrace the truth thereof. To this kind of death (b) Christ hath promised a Crown: Be thou faithful unto death, and I will give thee the crown of life. Which promise the Church so firmly beleeveth.

(a) Sanguis Martyrum Semen Ecclesiae. (b) Martyres acceperunt non dederunt coronas. Lea. Martyrio coronatus. Ensl. usually. ὁὐκ ἔλαβον τὴν κορυδαίνην. Rev. 2: 10. Ber. Ser. in se. Innoc. Frid. Nau. in vita Jahan. Flores hist. ad. An. 95

believeeth, that they termed Martyrdom it selfe as Sa  
Crown: And God, to animate Christians to the same  
excellent prize, would, by a prediction, that Stephen  
phen, the first Christian Martyr, should have his  
name of a Crown.

Of Martyrdome there are three kinds :

1. *Sola voluntate*, in will only, as Iohn the  
Evangelist, who ( being boiled in a Cauldron of  
Oil ) came out rather anointed then sod, and died  
of old age at Ephesus.

2. *Solo opere*, in deed onely: as the Innocent  
of Bethlehem. Matt. 2.

3. *Voluntate & opere*, Both in will and deed:  
as in the Primitive Church, Stephen, Acts 7.  
Polycarpus, Ignatius, Laurentius, Romanus,  
Antiochianus, and thousands. And in our daies,  
Cranmer, Latimer, Hooper, Ridley, Farrar, Brad-  
ford, Philpot, Sanders, Glover, Taylor and others  
innumerable: (a) whose fiery zeal to Gods truth  
brought them to the flames of Martyrdome, to  
seal Christs faith. 1 P. tr. 2. 29. It is not the cruel-  
ty of the death, but the innocencie & holinesse of  
the cause, (b) that maketh a Martyr. Neither  
is an erroneous conscience a sufficient warrant to  
suffer Martyrdome, because Science in Gods word  
must direct conscience in mans heart. For they  
who killed the Apostles, in their erroneous con-  
sciences, thought they did God good service: and  
Paul of zeal breathed out slaughters against the  
Lords

(a) *Acts & Monuments*. (b) *Causa non passio facit Mar-  
tyrem*, Aug. Ep. 6. 1. *Non mortes sed mores* D. Boys. *Tho. Aq.*  
12. *quest. 19. art. 6.* Joh. 16. 2. *Acts* 9. 1. *Phil.* 3. 6.

as Saints. Now whether the cause for our Se-  
 to the Priest and Jesuites be so holy, true and  
 t Spot, as that it may warrant their consciences  
 ve his suffer death, and to hazard their eternall sal-  
 tion thereon, let Pauls Epistle written to the  
 cient Christian Romans be judge. (a) And it  
 shall plainly appeare, that the Doctrine which S.  
 on of taught to the ancient Church of Rome, is ex-  
 dicametro opposite in 26. fundamentall points of  
 the Religion, to that which the new Church of  
 entsome teacheth and maintaineth. For S. Paul  
 ought the Primitive Church of Rome.

1. That our Election is of Gods free grace,  
 s 7. and not ex operibus prævisis, Rom. 9: 12. Rom.  
 us, 1. 5, 6.

2. That we are justified before God by faith  
 ad- nely, without good works. Rom. 3: 20, 28, &  
 ers: 2, &c. Rom. 1. 17.

3. That the good works of the regenerate, are  
 to not of their own condignity meritorious, nor  
 el- such as can deserve Heaven. Rom. 8: 18, & 11: 6,  
 of x 6: 23.

4. That those Books onely are Gods Oracles  
 o and Canonickall Scripture, which were commit-  
 d ed to the custody & credit of the Jewes, Rom. 3:  
 y and 9: 2, and 16: 16. such were never the Apo-  
 - nypha.

5. That the Holy Scriptures have Gods au-  
 thority (b) Rom. 9: 17. Rom. 3: 4. Rom. 11:

32.

(a) *Epistola ad Romanos is now Epistola in Romanos.* (b)  
 Note that the Scripture saith, & God saith the Scripture  
 concludeth, is all one with Paul's τὸ εἰδωλόν, having refe-  
 rence to what he spake before Rom. 1. 22. of Images.

22. conferred with Gal. 3: 21. Therefore also the authority of the Church.

6. That all, as well Laity as Clergy, that are be saved, must familiarly read or know the holy Scriptures, Rom. 15: 4. Rom. 10: 1, 2 Rom. 16: 26.

7. That all Images made of the true God are very Idols, Rom. 1: 23. and Rom. 2: 22. conferred.

8. That to bow the knee religiously to an Image or to worship any creature, is meer Idolatry. Rom. 11: 4. and a lying service, Rom. 1: 25.

9. That we must not pray unto any, but to God onely, in whom we beleeve, Rom. 10: 13. 14. Rom. 8: 15. 27. therefore not to Saints and Angels.

10. That Christ is our onely Intercessor in Heaven, Rom 8: 34. Rom. 5: 2. Rom. 16: 27.

11. That the only Sacrifice of Christians, is nothing but the spirituall sacrificing of their souls and bodies to serve God in Holiness and Righteousnesse, Rom. 12: 1. Rom. 13: 16. therefore no real sacrificing of Christ in the masse.

12. That the religious worship, called doulia, as well as latria, belongeth to God alone, Rom. 1: 9. Rom. 12: 11. Rom. 6: 18. conferred.

13. That all Christians are to pray unto God in their own native language, Rom. 14: 11.

14. That we have not of our selves, in the state of corruption free will unto good. Rom. 7: 18. &c. Rom. 9: 16.

15. That Concupiscence in the Regenerate, is sin. Rom. 7:7, 8, 10.
16. That the Sacraments do not confer grace *ex opere operato*, but signe and seal that it is conferred already unto us. Rom. 4:11, 12. Rom. 2:28, 29.
17. That every true beleeving Christian may in this life be assured of his salvation, Rom. 8:9, 16, 35, &c.
18. That no man in this life, since Adams fall, can perfectly fulfill the Commandements of God. Rom. 7:10. &c, Rom. 3:29, &c. Rom. 11:32.
19. That to place Religion in the difference of Meates and Dayes, is superstition, Rom. 14:3, 5, 9, 17, 23.
20. That the imputed righteousness of Christ, is that only makes us just before God, Rom. 4:9, 17, 23.
21. That Christs flesh was made of the Seed of David, by Incarnation: not of a Wafer Cake, by Transubstantiation, Rom. 1:3.
22. That all true Christians are Saints, and not those whom the Pope onely doth canonize, Rom. 1:7. Rom. 8:27. Rom. 2:15, 31. Rom. 16:2, and 15. Rom. 15:25.
23. That *Ipse*, Christ, the God of peace, and not *Ipsa*, the Woman, should bruise the Serpents head, Rom. 16:20.
24. That every soul must of conscience be subject, and pay tribute to the Higher Powers, that is, the Magistrates which bear the sword,  
Rom.

Rom. 13 : 1, 2, &c. and therefore the Pope and Prelates must be subject to their Emperours, Kings, & Magistrates, unless they will bring Damnation upon their Souls, as Traitors, that resist God and his Ordinance. Rom. 13 : 2.

25. That Paul (not Peter) was ordained by the grace of God, to be the chief Apostle of the Gentiles, & consequently of Rome, the chief City of the Gentiles, (a) Rom 15 : 15, 16, 19, 20. &c. Rom. 11 : 14. Rom. 16 : 6.

26. That the Church of Rome may erre, and fall away from the true Faith, as well as the Church of Jerusalem, or any other particular Church Rom 11 : 20, 21, 22.

And seeing the new upstart Church of Rome teacheth in all these, and in innumerable other points clean contrary to that which the Apostle taught the Primitive Romans, let God and the Epistle Judge betwixt them and us; whether of us both stands in the true ancient Catholike faith which the Apostle taught the old Romans? and whether we have not done well to depart from them; so far as they have departed from the Apostles Doctrine? and whether it be not better to

return

(a) It seemes by Rom. 15 : 19. & the whole last Chapter, that the Christians, who were in Rome before Paul came thither, were converted by those preachers whom he had sent thither before him; for he calls them his helpers v. 3. 9. Kinsmen v. 8, 13. fellow prisoners. v. 7. the first fruits of Achaia, Where he had preached. v. 7. all familiar to him and to Tertius, who wrote the Epi. v. 21. And therefore they came so joyfully to meet Paul at Appii forum, hearing that he was coming towards Rome. Acts 28 : 25.

turn to Saint Pauls truth, then still to continue  
 Romes error? And if this be true; then let  
 quites, and Seminarie Priests take heed and fear,  
 lest it be not faith, but faction; not truth, but  
 reason; not religion, but rebellion, beginning at  
 Tyber, & ending at Tyburn. which is the cause of  
 their deaths: And being sent from a troublesome  
 postaticall Sea, rather then from a peaceable  
 postolicall Seat, because they cannot be suf-  
 fered to perswade Subjects to break their oathes,  
 to withdraw their alegiance from their Sove-  
 raigne, to raise rebellion, to move invasion, to  
 abbe and poyson Queens, to kill & murder  
 Kings, to blow up whole States with Gunpow-  
 der; they desperately cast away their own bodies  
 to be hanged and quartered; and (their souls sa-  
 ved, if they belong to God) I wish such honour  
 to all his Saints that sends them. Pl. 149: 9.  
 And I have just cause to fear, that the miracles of  
 Ciprius two Ladies, Blunt-stones Boy, Garnets  
 straw, and the Maids fierie Apron: will not suf-  
 fice to clear, that these men are not Murthe-  
 rers of themselves, rather then Martyrs of  
 Christ. (a)

And with what conscience can any Papist count  
 Garnet a Martyr, when his own Conscience  
 forced him to confesse that it was for Treason, and  
 not for Religion that he dyed; But if the Priests  
 of

(a) *Ut Alexandri causa iis qui illam scire cupiunt patefiat: indicatus est Ephefi Aemilio Frontino Proconsule, non propter professionis nomen, sed propter perpetrata latrocinia: cum am esset pravaricator (& proditor). Enseb. hist. Eccles. lib. 5, 18.*

of such a Gunpowder Gospel be Martyrs, I marvel who are Murderers? If they be Saints, who are Scythians? And who are Cannibals, if they be Catholiques?

But leaving These, if they will be filthy, to their filthiness still: let us (to whose fidelity the Lord hath committed his true Faith, as a precious depositum 1 Tim. 6: 20. Prov. 24: 21) pray unto God that we may lead a holy life, answerable to our holy Faith, in Piety to Christ, and obedience to our King: that if our Saviour shall ever *count us worthy that honour* suffer Martyrdome for his Gospels sake: Acts 5: 41. be it by open burning at the Stake, as in Queen Maries dayes: or by secret murdering, as in the Inquisition house; or by outrageous massacring (as in the in Parisians Martens) in being blown up with Gun-powder, as was intended in the Parliament House, we may have grace to pray for the assistance of his holy Spirit, so to strengthen our frailtie, and to defend his cause, as that we may seal with our deaths the Euangelicall truths which we have professed in our lives: That in the dayes of our lives we may be blessed by his Word in the day of death be blessed in the Lord, and in the day of Judgement, be the blessed of his Father Luke 11: 28. Rev. 14: 13. Matt. 25: 5. Rev. 22: 20. Even so grant Lord Jesus, Amen.

To

A divi



A divine colloquy between the Soul and her Saviour, concerning the effectuall merits of his dolorous Passions,

Soul.

Lord, wherefore diddest thou wash thy Disciples feet?

Christ. To teach thee how thou shouldest prepare thy self to come to my Supper.

S. Lord, why wouldest thou wash them thy self? Joh. 13: 14.

C. To teach thee humility, if thou wilt be my Disciple.

S. Lord, wherefore diddest thou before thy death institute thy last Supper? Luke 22: 19.

C. That thou mightest the better remember my death: and be assured that all the merits thereof are thine.

S. Lord, wherefore wouldest thou go to such a place, where Judas knew to find thee? John. 18: 2.

C. That thou mightest know that I went as willingly to suffer for thy sin, as ever thou wentest to any place to commit a sin.

S. Lord, wherefore wouldest thou begin thy Passions in a Garden? Joh. 18: 1.

C. Because that in a Garden thy sin took first beginning, Gen 3: 3.

S. Lord, wherefore did thy three select Disciples fall so fast a sleep, when thou beganst to fall into thy agonie? Matt. 26: 40.

C. To

C. To shew that I alone wrought the worthy Redemption. Isa. 63: 5;

S. Lord, why were there so many plots and snares laid for thee? Matt. 26: 4.

C. That I might make thee to escape all snares of thy ghostly hunter.

S. Lord, why wouldest thou suffer Judas (traying thee) to kisse thee? Matt. 26: 42.

C. That by enduring the words of dissembling lips, I might there begin to expiate sin, which Satan first brought it into the world. Gal. 3: 4, 6.

S. Lord, why wouldest thou be sould for thirty pieces of silver? Matt. 27: 3.

C. That I might free thee from perpetuall bondage.

S. Lord, why diddest thou pray with such sorrowing and teares? Matt. 26: 39.

C. That I might quench the fury of Gods Justice, which was so fiercely kindled against thee. Heb. 5: 7.

S. Lord, why wast thou so affraid, and castst thee to such an Agonie? Luke 22: 44.

C. That suffering the wrath due to thy sin, thou mightest be more secure in thy death, and finde more comfort in thy crosses.

S. Lord; wherefore didst thou pray so oft and earnestly, that the cup might passe from thee? Matt. 26: 39, 42, 44.

C. That thou mightest perceive the horrour of that curse and wrath, which being due to thy sin, I was then to drink and endure for thee. Gal. 3: 4.

S. Lord, wherefore didst thou after thy wish  
mit thy will to the will of thy Father?

C. To teach thee what thou shouldest do in  
thy afflictions; and how willingly thou  
ouldest yeeld to bear with patience that  
osse, which thou seest to come from the just  
nd of thy heavenly Father.

S. Lord, wherefore diddest thou sweat such  
ops of water and blood? Luke 22: 44.

C. That I might cleanse thee from thy staines  
and bloody spots.

S. Lord, why wouldest thou be taken, when  
ou mightest have escaped thine enemies? Luke  
: 54.

C. That thy spirituall enemies should not take  
ee, and cast thee into the prison of utter dark-  
esse, Matt 5: 25. att. 21: 13.

S. Lord, wherefore wouldest thou be forsaken  
all thy Disciples; Matt. 26: 56.

C. That I might reconcile thee unto God, of  
hom thou wast forsaken for thy sins.

S. Lord, wherefore wouldest thou stand to be  
pprehended alone? John. 18: 8.

C. To shew thee, that my love of thy Sal-  
ation was more then the love of all my Di-  
sciples.

S. Lord, wherefore was the young man caught  
y the Souldiers and unstript of his linnen, who  
ame out of his bed, hearing the stir at thy appre-  
ension, and leading to the high Priest? Mark.  
4: 51, 52.

C. To shew their outrage in apprehending me,  
and

and my power in preserving out of their outrageous hands all my Disciples, who otherwise had been worse handled by them, then was that young man.

S. Lord, wherefore wouldest thou be bound?  
Matt. 27: 2.

C. That I might loose the cords of thine iniquities.

S. Lord, why wast thou denied of Peter? Luke 22: 57.

C. That I might confesse thee before my father, and thou mightest learn, that there is no trust in man, and that salvation proceeds of my meer mercy.

S. Lord, wherefore wouldest thou bring Peter to repentance by the crowing of a Cock? Luke 22: 20.

C. That none should despise the means which GOD hath appointed for their conversion, though they seem never so mean.

S. Lord wherefore diddest thou at the Cock crowing turn and look upon Peter? Luke 22: 61.

C. Because thou mightest know, that without the help of my grace, no meanes can turn a sinner unto God, when he is once fallen from him.

S. Lord, wherefore wast thou covered with a purple robe? Joh. 19: 5.

C. That thou mightest perceive that it was I that did away thy Scarlet sins. Isa. 1: 1.

S. Lord, wherefore wouldest thou be crowned with thorns? Matt. 27: 29.

C. That

C. That by wearing Thornes, the first fruits  
of the curse, it might appear, That it is I which  
take away the sins and curse of the world, and  
crown thee with the crown of life and glory.

Act. 5. Rev. 2 : 10.

S. *Lord, why was a Reed put into thy hand?*  
Matt. 27 : 20.

C. That it might appear that I came not to  
break the bruised Reed. Matt. 12 : 20.

S. *Lord, wherefore wast thou mocked of the  
Jews?* Matt. 27 : 39.

C. That thou mightest insult over Devils, who  
otherwise would have mocked thee, as the Philis-  
tines did Samson. Judg. 16 : 25.

S. *Lord wherefore wouldest thou have thy blef-  
sed face defiled with spittle?* Matt. 26 : 27.

C. That I might cleanse thy face from the shame  
of sin.

S. *Wherefore (Lord) were thine eyes hood-  
ed with a vail?* Matt. 14 : 63.

C. That thy spirituall blindness being re-  
moved, thou mightest behold the face of my  
Father in heaven.

S. *Lord, wherefore did they buffet thee with  
sides, and beat thee with staves?* Matt. 27 : 20.  
Matt. 27 : 15.

C. That thou mightest be freed from the  
rocks and tearings of infernall fiends.

S. *Lord, wherefore wouldest thou be reviled?*  
Matt. 27 : 39.

C. That Godt might speak peace unto thee by  
his word and Spirit.

S. *Lord,*

S. Lord, wherefore was thy face disfigured with blows and blood? John. 19:3. Isa. 53:2.

C. That thy face might shine glorious, as Angels in Heaven, Matt. 22:30.

S. Lord, wherefore wouldst thou be so cruelly scourged? Joh. 19:1. Matt. 27:11.

C. That thou mightest be freed from the flail of Conscience, and whips of everlasting torments.

S. Lord, wherefore wouldst thou be arraigned at Pilates Barre?

C. That thou mightest at the last day be acquitted before my Judgement Seat.

S. Lord, wherefore wouldst thou be falsely accused? Luke 23:2.

C. That thou shouldst not be justly condemned.

S. Lord, wherefore wast thou turned over to be condemned by a strange Iudge? Matt. 27:2.

C. That thou being redeemed from the captivity of a hellish Tyrant, mightest be restored to God, whose own thou art by right.

S. Wherefore, O Christ, didst thou acknowledge that Pilate had power over thee from above? Joh. 19:11.

C. That Antichrist (under pretence of being my Vicar) should not exalt himself above Principalities & powers. Rom. 13:1. 1 Pet. 3:13, 14.

S. Lord, why wouldst thou suffer thy passion under Pontius Pilate, being a Roman President & Cesar of Rome? Luke 22:2 Joh. 19:1, &c.

C. T

*S.* To shew that the Cesarian and Pontifician  
 Policy of Rome should chiefly persecute my  
 Church, and crucifie me in my members. Rev.  
 8. Rev. 17:3, 6, 14.

*S.* But why, Lord, wouldst thou be condem-  
 ned? Joh. 19:1. Luke 23:34.

*C.* That the Law being condemned in me,  
 thou mightest not be condemned by it, Rom.

*S.* But why wast thou condemned, seeing no-  
 thing could be proved against thee? Matt. 27:34.

*C.* That thou mightest know, that it was not  
 my fault, but for thine, that I suffered.

*S.* Lord, wherefore wast thou led to suffer our  
 City? John. 19:6. Matt. 27:34. Heb. 13:13.

*C.* That I might bring thee to rest in the hea-  
 venly City.

*S.* Lord, why did the Jewes compell Simon of  
 Cyrene, coming out of the field to carrie thy  
 Crosse? Luke 23:26. Matt. 27:32.

*C.* To shew the weaknesse whereunto the bur-  
 den of thy sinnes brought me, and what must  
 every Christians case which goeth out of the  
 world of this world toward the heavenly Jerusalem.

*S.* Lord, why wast thou stripped of thy gar-  
 ments? John 19:23.

*C.* That thou mightest see how I forsook all to  
 redeem thee.

*S.* Lord, wherefore wouldst thou be lift up upon  
 Crosse? Luk. 23.

*C.* That I might lift thee up with me to  
 heaven.

S. Lord, wherefore didst thou hang upon a cursed Tree? Luk. 23: 33.

C. That I might satisfie for the sin committed in eating the forbidden fruit of a tree. Gen. 2: 17.

S. Lord, wherefore wouldst thou hang between two thieves? Luke 23.

C. That thou, my dear soul, mightest have place in the midst of heavenly Angels. Ps. 22: 3.

S. Lord, wherefore were thy hands and feet nailed to the Crosse? John 19: 25.

C. To enlarge thy hands to do the works of righteousness; and to set thy feet at liberty, to walk in the wayes of peace.

S. Lord, wherefore did they crucifie thee at Golgotha, the place of dead mens skulls? Mat. 27: 33.

C. To assure thee, that my death is life unto the dead.

S. Lord, why did not the Soldiers divide the seamlesse coat? Joh. 19: 22.

C. To shew that my Church is one without rent or schisme.

S. Lord, wherefore diddest thou taste vinegar and gall?

C. That thou mightest taste the bread of Angels and drink the water of life.

S. Lord, why wast thou upon the Crosse, till it was finished? Joh. 19: 30.

C. That thou mightest know, that by my death the Law was fulfilled, and thy Redemption effected. Rom. 10: 4. 2 Cor. 5: 13.

S. Lord, why didst thou cry out upon the Crosse?



*Q. God, my God, why hast thou forsaken me?*

*Ans. Joh. 19: 34.*

*C. Least thou being forsaken of God, shouldest have been driven to cry in the pains of Hell, Wo, alas, for evermore.*

*S. Lord, wherefore was there such a general darknesse when thou didst suffer and cry out on*

*the Crosse? Matt. 27: 45.*

*C. That thou mightest see an Image of those hellish pains which I suffered, to deliver thee from the endlesse pains of hell, and everlasting chains of darknesse. 2 Pet. 2: 4. Jude v. 6.*

*S. Lord why wouldest thou have thine arms laid abroad? Joh. 19: 23.*

*C. That I might imbrace thee more lovingly, my sweet soul.*

*S. Lord, how did the thief that never wrought good before, obtain Paradise upon so short repentance? Luke 23: 43.*

*C. That thou mayest see the power of my death, to forgive them that repent, that no sinner needs despair.*

*S. Lord, why did not the other thief, which changed as neer thee, obtain the like mercy?*

*C. Because I leave whom I will, to harden themselves in their lewdnesse to destruction; that all should fear and none presume. Rom. 9: 18, 22.*

*S. Lord, wherefore didst thou cry with such a loud and strong voice in yielding up the ghost? Matt. 27: 50.*

*C. That it might appear that no man took my life from me, but that I laid it down of my self.*

*Joh. 10: 18.*

S. Lord, wherefore didst thou commend thyself into thy Fathers hands? Luke 23: 46.

C. To teach thee what thou shouldest be doing to depart this life. John 13: 1.

S. Lord, wherefore did the vail of the Temple rend in twain at thy death? Matt. 27: 51.

C. To shew the Leviticall Law should be no longer a partition wall between Jew and Gentiles: and that the way to heaven is now open to all believers. Eph. 2: 14. Heb. 10: 20.

S. Lord, wherefore did the earth quake, and the stones cleave at thy death? Matt. 27: 51.

C. For horreur to bear her Lord dying, and to upbraid the cruell hardnesse of sinners hearts.

S. Lord; wherefore did not the Souldiers break thy legs; as they did the Thieves, who hang at thy right and left hand?

C. That thou mightest know that they had no power to do any more unto me, then the Scriptures had foretold that they should do, and I should suffer to save thee.

S. Lord, wherefore was thy side openeth with a spear?

C. That thou mightest have a way to come nearer my heart.

S. Lord, wherefore ran there out of thy precious side blood and water?

C. To assure thee that I was slain indeed, seeing my heart-blood gushed out, and the water which compassed my heart, flowed forth after.

19: 34. which once spilt, man must needs  
(a)

S. Lord, wherefore ran the blood first by it self  
and the water afterwards by it self, out of thy  
wound?

C. To assure thee of two things: 1. That by  
bloodshedding, Justification and Sanctifica-  
tion were effected to save thee: 2. That my  
spirit by the conscionable use of the water in  
baptisme, and blood in the Eucharist, will effect  
thee righteousnesse and holinesse, by which  
thou shalt glorifie me.

S. Lord, wherefore did the graves open at thy  
death?

C. To signifie, that Death by my death, had  
now received his Deaths wound, and was over-  
come, 1 Joh. 5: 6. Matt. 27: 52.

S. Lord, wherefore wouldst thou be buried?  
Matt. 27: 60.

C. That thy sins might never rise up in judge-  
ment against thee.

S. Lord, wherefore wouldst thou be buried by  
two such honourable Senators, as Nicodemus,  
and Joseph of Arimathea? Matt. 27: 60. Joh. 19:  
39, 40.

C. That the truth of my death (the cause of  
thy life) might more evidently appear unto all.

S. Lord, wherefore wast thou buried in a new  
sepulchre,

V 3

(a) There is about mans heart a skin cal-  
led pericardium containing water, which cools and moistens the  
heart, lest it should be scorched with continuall motion:  
This skin once pierced man cannot live. Columb. Ana-  
tom. lib. 7. Horst. de vit. hum. lib. 10 enar. 87, 5.

*sepulchre, wherein was never man laid before*  
John 19 : 4. Matt. 27 : 60.

C. That it might appear, that I and not another arose : and that by mine own power, not by anothers vertue ; like him who revived at the touching Elishas bones, 2 Kings 13 : 1.

S. Lord, wherefore didst thou raise up thy body again ? Matt. 28 : 6.

C. That thou maist be assured that thy sins are discharged, and that thou art justified, Rom. 4 : 25.

S. Lord, wherefore did so many bodies of the Saints (which slept) arise at thy Resurrection, Mar. 27 : 52, 53.

C. To give an assurance, that all the Saints shall arise by the vertue of my Resurrection, at the last day, Acts 17 : 31.

S. Lord, what shall I render unto thee for all these benefits ? Ps. 116 : 11.

C. Love thy Creatour, and become a new creature. Gal. 6 : 17.

*The Souls Soliloquie, ravished in contemplation of the passion of our word.*

**W**Hat hast thou done, O my sweet Saviour and aye blessed Redeemer, that thou wast thus betrayed of Judas, sold of the Jewes, apprehended as a Malefactor, and led bound as a Lamb to the slaughter ? What evill hadst thou committed, that thou shouldest be thus openly arraigned, accused falsely, an unjustly condemned before Annas and Caiaphas, the Jewish Priests, at the Judgement-Seat of Pilate the Roman Pre-

ident

before? What was thine offence? Or to whom  
 didst thou ever wrong? that thou shouldst be thus  
 cruelly scourged with whips, crowned with  
 thorns, scoffed with flouts, reviled with words,  
 afflicted with fists, and beaten with staves? O  
 Lord, what diddest thou deserve, to have thy blef-  
 sed face spit upon and covered (as it were) with  
 shame? to have thy garments parted, thy hands  
 and feet nailed to the Crosse: to be lifted up upon  
 the cursed Tree, to be crucified among Thieves,  
 and made to taste gall and vinegar? and in thy  
 deadly extremity, to indure such a Sea of Gods  
 wrath, that made thee to cry out, as if thou hadst  
 been forsaken of God thy Father? yea, to have  
 thy innocent heart pierced with a cruel spear, and  
 thy precious blood to be spilt out before thy blef-  
 sed Mothers eyes? Sweet Saviour, how much wast  
 thou tormented to endure all this, seeing I am so  
 much amazed but to think upon it! I enquire for  
 thine offence, but I can find none in thee: no, not  
 so much as *guile to have been found in thy mouth.*  
 Pet 2: 22. Thine enemies are challenged and  
 none of them dare *rebuke thee of Sin:* John. 8: 46.  
 Thine Accusers (that are suborned) agree not in  
 their witness, the Judge that condemnes thee,  
 openly cleareth thine Innocency; his wife sends  
 him word, that she was warned in a dream, that  
 thou wast a just man, and therefore should take  
 heed of doing injustice unto thee; Matt. 27: 29.  
 The Centurion that executes thee, confesseth thee  
 of a truth, *to be both a just man, and the very Son*  
*of God.* The Thief that hangerth with thee; ju-

## The Practice

sinners thee; that thou hast done nothing amiss. What is the cause then O Lord, of this thy crowne of Ignominy, Passion, and Death? I, O Lord, I am the cause of these thy sorrows; my sins wrought all thy shame, mine iniquities are the occasion of all thy injuries. I have committed the fault, and thou art plagued for the offence: I am guilty, & thou hast suffered the death: I have done the crime, and thou hast hangedst on the Crosse, Oh the deepnesse of Gods Love! Oh the wonderfull disposition of heavenly grace! Oh the unmeasurable measure of divine mercy! The wicked transgresseth, and the just is punished; the guilty is let escape, and the innocent is arraigned: the malefactor is acquitted, and the harmlesse condemned, what the evil Man deserved, the good man suffereth: the servant doth the fault, the Master endures the strokes. What shall I say? Man sinneth, and God dieth. O Son of God: who can sufficiently expresse thy love? or commend thy pity? or extoll thy praise? I was proud, and thou art humbled: I was disobedient, and thou becamest obedient: I did eat the forbidden fruit, and thou didst hang on the cursed tree; I played the glutton, and thou diddest fast: Evill concupiscence drew me to eat the pleasant Apple, and perfect charity led thee to drink of the bitter Cup. I assayed the sweetnesse of the fruit, and thou diddest taste the bitternesse of the gall: Foolish Eve smiled when I laughed; but blessed Mary wept, when thy heart bled and died. O my God, here I see thy goodnesse, and my badnesse: thy Justice, and my injustice: the im-

pictie

amission of my flesh, the Piety of thy nature. And my crew, O blessed Lord, that thou hast endured all pain for my sake; what shall I render unto thee for all thy benefits bestowed upon me a sinful creature? Indeed, Lord, I acknowledge, that I owe thee already for my Creation, more then I am able to pay, for I am in that respect bound with all my powers and affections to love and to adore thee. I owed my self unto thee, forgiving me my self for my creation? what shall I now render unto thee for giving thy self for me to so cruell a death, and procure my redemption; Great was the benefit, and that thou wouldest create me of nothing, but what tongue can sufficiently expresse the greatness of his grace: that thou diddest redeem me with so dear a price, when I was worse then nothing? Surely, O Lord, if I cannot pay the thanks which I owe thee; (and who can pay thee, who bestowest thy graces without either respect of thy merit, or regard of measure?) it is the abundance of thy blessings that makes me such a bankrupt, that I am so far unable to pay the principall, that I cannot possibly pay so much as the interest of my love.

But, O my Lord, thou knowest, that since the loss of thy Image, by the fall of my first unhappy parents, I cannot love thee with all my might, and my mind, as I should: therefore as thou didst first cast thy love upon me, when I was a child of wrath, and a lump of the lost and condemned world: so now, I beseech thee, shed abroad thy love by thy Spirit through all my faculties and

affections: that though I can never pay thee that measure of love, which thou hast deserved yet I may endeavour to pay thee in such a manner, as thou vouchsafest to accept in mercy; thy may in truth of Heart, love my Neighbour for thy sake, and love thee above all for thine own sake. Let nothing be pleasant unto me, but that which is pleasing unto thee. And, sweet Saviour, suffer me never to be lost or cast away, which thou hast bought so dearly with thine own precious blood, O Lord, let me never forget thy infinite love, and this unspeakable benefit of redemption, without which, it had been better for me never to have been, then to have any being.

And seeing that thou hast vouchsafed me the assistance of thy holy Spirit; suffer me O heavenly Father, who art the Father of Spirits, in the imitation of thy Son, to speak a few words in the ears of my Lord. If thou, O Father, despitest me for mine iniquities, as I have deserved, yet thou art mercifull unto me for the merits of thy Son, who hath suffered so much for me. What if thou seest nothing in me but misery, which might move thy anger and passion? Yet behold the merits of thy Son, and thou shalt see enough to move thee to thy mercy & compassion. Behold the mystery of thy incarnation, & remit the miserie of my transgression: And as oft as the wounds of thy Son appear in thy sight, Oh, let the woes of my sins be removed from thy presence. As oft as the rednesse of thy blood glisters in thine eyes, Oh let the guiltinesse of my sinne be blotted out of the Book. *Thou*

wanton



greatnesse of my flesh provoked thee unto  
th: Oh, let the chastity of his flesh perswade  
me unto mercy: that as my flesh seduced me to  
so his flesh may reduce me unto thy favour.  
His disobedience hath deserved a great revenge,  
his obedience merits a greater weight of mer-  
it for what can man deserve to suffer, which  
made man, cannot merit to have forgiven?  
When I consider the greatnesse of thy Passion,  
I do I see the trueneesse of that saying: That  
Christ came into the world to save the chief-  
of sinners. Darest thou then, O Cain say, that thy  
sins are greater then may be forgiven? thou lyest  
a murtherer: The mercies of one Christ are  
enough to forgive a whole world of Cains; if they  
believe and repent. The sins of all sinners are  
covered: the mercies of God are infinite: Therefore,  
Father, for the bitter death and bloody passions  
which thy son Jesus Christ hath suffered for  
me, and I have now remembered unto thee, pardon  
me, forgive thou unto me all my sins, and deliver  
me from the curse and vengeance which they have  
justly deserved: and through his merits make me,  
O Lord, a partaker of thy mercy. It is thy mercy  
which I so earnestly knock for. Neither shall mine  
opportunity cease to call and knock, with the man  
that would borrow the loaves; untill thou arise  
and open unto me thy gates of Grace. And if  
thou wilt not bestow on me the loaves; yet O  
merciful, deny me not the crumbs of thy mercy, and  
these shall suffice thy hungry hand-maid,  
And seeing thou requirest nothing for all thy  
benefits,

benefits, but that I love thee in the truth of inward heart, (whereof a new Creature is the truest outward testimony) and that is as easie for thee to make me a new creature, as to bid me be such: Create in me, O Christ a new Heart; and renew in me a new Spirit: and then thou shalt how (mortifying old Adam, and his corrupt lusts) I will serve thee as thy new Creature, in new life after a new way: with a new tongue and new manners, with new words, and new works; to the glory of thy Name, and the winning of other sinfull souls unto the Faith by my devout Example.

Keep me for ever, O my Saviour, from the torments of Hell, and Tyranny of the devill. And when I am to depart this life, send thy holy Angels to carry me, as they did the soul of Lazarus into thy kingdome. Receive me into that most joyfull Paradise, which thou didst promise unto the penitent thief, which at his last gaspe upon the Crosse, so devoutly begged thy mercy and admission into thy Kingdome. Grant this, O Christ for thine own names sake: to whom (as it is most due) I ascribe all glory, and honour, praise, and dominion, both now and for ever, Amen.

**5 DEGO**

The Chief

C O N T E N T S

Of this Book.

- A** Plain description of God in respect of his  
Essence, Persons, and Attributes; so far  
every Christian would competently endeavour  
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keep back a sinner from the Practice of Piety, ne-  
cessary to be read of all, but especially of Carnall  
Possessors in these times. 100
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